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RAMMOHUN ROY CENTENARY — 1933 —

REPORTS OF CELEBRATIONS
HELD IN VARIOUS PARTS OF INDIA
AND ABROAD, OTHER THAN THOSE
OF THE CENTRAL CELEBRATION
COMMITTEE, CALCUTTA - - -

COMPILED AND EDITED BY
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210/6, Cornwallis Street
CALCUTTA

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PREFACE

Raja Rammohun Roy, the Father of Modern India, died at Bristol on 27th September 1833. The Centenary of his death was celebrated with great enthusiasm throughout India and in certain parts of Europe and America on various dates from September 1933 to April 1934. A Central Celebration Committee which was formed in Calcutta in February 1933 celebrated the event during the Christmas Week of that year.

The present Volume is a reprint from the *Indian Messenger* of the reports of all celebrations except those held by the Calcutta Committee. We are thankful to the *Indian Messenger*, which not only opened its columns to these reports, often freely exceeding the limits of its ordinary accommodation to make room for them, but also gave the Centenary Committee all possible facilities for the reprint of these reports in a book form.

In this Volume the Indian public will perhaps note with pride the great reverence with which the name of Rammohun Roy is cherished alike in the East and the West. Some of the utterances of the most eminent thinkers of India and the West on the life and work of the great Raja on the occasion of his Centenary will be found here.

A complete Report of the Central Celebrations held in Calcutta in December 1933 is also being prepared.

Office of the
Rammohun Roy Centenary
210-6 Cornwallis Street,
Calcutta.
16th April, 1934.

SATIS CHANDRA
CHAKRAVARTI.
Joint Secretary,
Rammohun Roy
Centenary Committee.

ALPHABETICAL INDEX

PROVINCES AND STATES OF INDIA, BURMA AND CEYLON.

Andhra		Andhra (contd.)	
Amalapuram	139	Surla	125, 293
Aska	294	Tanuku	130
Baruva	125	Tenali	134
Bellary	136	Vizagapatam	107
Berhampur		Vungutur	141
(Ganjam)	119, 120	Walajapet	143
Bezwada	132	Yellamanchili	129
Bimlipatam	140		
Bobbili	128	Assam	
Chicacole	128	Bilasipara	240
Chirala	265	Cherrapoonji	194
Coconada	39, 42	Dhubri	148, 173
Ellore	131	Dibrugarh	164
Ipuripalem	266	Gauhati	272
Gudivada	133	Shillong	194, 148
Gudur	136	Sylhet	240
Guntur	113		
Ichhapur	124	Bengal	
Kovvur	131	Bagerhat	213
Kumudavilli	141	Bally	286
Madanapalle	138	Banaripara	13
Madhavaram	141	Barisal	78
Masulipatam	70	Behala	315
Narsapur	131	Bogra	203
Nellore	135	Burdwan	326
Nidadavole	131	Calcutta (Rammohun	
Nuzvid	132	Library)	1
Parlakimedi	126	Calcutta (Sadharan	
Pithapuram	170	Brahmo Samaj)	97, 275
Rajahmundry	51	Calcutta (Students')	322
Rajam	142	Chinsurah (Hughli)	228
Ramachandrapuram	129	Chittagong	77
3atvavaram	127	Comilla	295

Bengal (contd.)		Bombay	
Contai	202	Ahmedabad	286
Dacca	148	Bijapur	324
Darjeeling	8	Bombay	75
Feni	14	Dharwar	274
Howrah	308	Islampur	324
Jalpaiguri	302	Jalgaon	324
Kakina	77, 288	Jamagi	324
Kalna	197	Jamkhandi	324
Katwa	198	Karad	324
Khanakul-		Kolhapur	324
Krishnanagar	318	Lonavla	324
Khulna	212	Nasik	324
Kushtia	303	Nipani	324
Mymensingh	270	Poona City	76
Narayanganj	155	Satara	324
Pabna	203	Sholapur	324
Patuakhali	214	Terdal	324
Radhanagar	327	Valivade	324
Rampurhat	193	Wai	324
Rangpur	193, 309		
Santipur	160	Burma	
Senhati	239	Bassein	206
Serampore	325	Rangoon	21
Sonailbari	318	Toungoo	147
Suri	193		
Ultadanga	288	Central India	
Uluberia	301	Indore	325
		C. P. & Berar	
		Amraoti	324
		Jabbalpur	297
Chapra	199	Nagpur	11, 324
Dhanbad	161	Wardha	324
Gaya	299	Yeatmal	324
Hazaribagh	219		
Jamshedpur	237	Ceylon	
Monghyr	317	Colombo	91
Muzaffarpur	223		
Patna	280	Delhi	
Ranchi	262	Delhi	235
		New Delhi	230

Madras		Orissa	
Bapatla	305	Cuttack	10, 284
Calicut	99	Puri	163
Cannanore	67	Punjab	
Coimbatore	60	Amritsar	214
Karur	143	Ferozepur Cantt.	307
Madras	28, 118	Ferozepur City	305
Madura	144	Lahore	15, 242
Mangalore	147	Lyallpur	320
Tellicherry	146	Ludhiana	266
Thingalur	144	Multan	319
Tinnevely	145	Muzaffargarh	321
Trichinopoly	143	Sindh	
Mysore		Hyderabad (Sindh)	277
		Karachi	303
Bangalore		Travancore	
		Alleppey	104
Nizam's Dominions		OUTSIDE INDIA	
Hyderabad (Deccan)	75	London, Bristol 23,167,176	

SELECTED SPEAKERS, &c.

Abdul Odud, Prof. K.	151
Abdul Qadir, Sir	256, 262
Andrews, Rev. C. F.	10, 11
Anurupa Devi	225
Asaf Ali	237
Ball, Prof. U. N.	248, 253, 255, 257, 267—270
Banerji, Sir Albion R.	182—187
Bhattacharya, Prof. Haridas	150
Bishop of Malmesbury	24
Biswas, Kali Prasanna	289—293
Chakravarti, Jatindra Nath	309, 310
Chakravarti, Manomohan	78,153,154,212-214,239,240
Chanda, Rai Bahadur Ramaprasad	230
Chatterjee, Ramananda	86—90, 222, 223, 238, 239, 284—286, 289
Chaudhuri, Mrs. Hemanta Kumari	204
Chaudhuri, Mrs. Nalini Bala	242

Chetty, Sir Shanmukham	235, 236
Chintamani, C. Y.	82—84
Chowdhury, Dhirendranath, Vedantavagis	97, 289, 301
<i>Christian Register. The</i>	174—176
Conrad, Rev. C. L.	206, 210, 211
Das Gupta, Prof. S. N.	252
Datta, Jaykali	7, 262—265
Datta, Dr. S. K.	255
Datta, Mrs. Sarada Manjari	29, 302
Dwarkanath, Rai Bahadur	225, 226, 228
Ganguli, Prof. Gopal Chandra	220—222
Ganguli, Mathura Mohan	199
Ghosh, Hemendra Prasad	4
Ghosh, Dr. J. C.	150
<i>Guardian, The</i>	187—192
Guha, Prof. Rajani Kanta	97, 98, 154
Haldar, Dr. Hiralal	97, 149
Hall, Rev. Alfred	180
Hansraj	249
Hendrie, Rev. J. G. W.	91—94
Hervey, Principal	267
Humayun Kabir, Prof.	220
Jadhab, B. V.	233, 234
Jagtyani, Miss Chitra	205
James, F. E.	231—233
Jehangir, Sir Cowasjee	230, 231
Kaleswara Rao, A.	114—116
Kar, Viswanath	10, 284, 285
Langley, G. H.	149
Lucas, Rev. E. L.	254
Maitra, Dr. D. N.	284
Majumdar, Prof. Biman Bihari	225, 282, 300
Majumdar, Dr. R. C.	150
Mallik, Rev. Priya Nath	163, 308
Manchester, Dr. Miss	81
Menon, K. P. S.	95, 96
Mitra, Sir Bhupendra Nath	24, 178
Mitra, Krishna Kumar	8, 97, 98, 161, 193—196, 212, 213, 271—274, 301
Mitra, Mano Mohan	156—160
Nag, Dr. Kalidas	162
Narang, Hon'ble Dr. G. C.	249, 253, 254

Narendra Nath, Raja	15, 16
Nehru, Miss Brijlal	255
Nirmal Chandra, Pandit	243—247, 254
Noor, Hon'ble Dr. Justice Khwaja Md.	283
Paranjpye, Dr. R. C.	80, 81
Patro, Sir A. P.	35—37
Pritam Singh, Prof.	254
Radhakrishnan, Sir S.	108—113
Raghunath Sahai, Rai Sahib	214, 219
Ramakrishna Rao, Dr. V.	71—234
Ramamurti Pantulu, Koparagam	294, 295
Raman, Sir C. V.	53—60
Ramaswami Mudaliar, Dewan Bahadur	234
Ranga Iyer, C. S.	237
Ray, Sir P. C.	3, 151
Reddi, Dr. (Mrs.) Muthulakshmi	34, 119
Reddy, Sir K. V.	33, 233
Sahni, Prof. Ruchi Ram	17, 18, 215, 249—252, 258—261
Sarkar, Dr. S. C.	281
Sarvadhikary, Sir D. P.	229, 308, 316
Sen, Mr. A. P.	82
Sen, Principal Binay Kumar	151
Sen, Principal D. N.	199, 201—202, 223, 227, 228, 299, 300
Sen, Prof. Kshiti Mohan	5—7
Shahidullah, Dr. Muhammad	150
Sheshagiri Rao, Dr.	284
Shinde, Vithal Ramji	287—288
Siddhanta, Prof. N. K.	81
Sivaswami Iyer, Sir P.	30—32
Southworth, Rev. F.	174—176
Spears, Dr. T. G. P.	236
Srinivasa Sastri, Rt. Hon.	60—67
Suhrawardy, Sir Hassan	26, 180
Sultan Ahmed, Sir Syed	280
Tattvabhushan, Pandit Sitanath	98
Terrel, Sir Courtney	281
Venkataratnam, Sir R.	39, 44, 47—49
Wellons, Dr. R. D.	81
Yusuf Ali, Abdulla	25, 179
Zia-ud-din, Dr.	233

REPORTS OF RAMMOHUN ROY CENTENARY CELEBRATIONS

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Calcutta, Rammohun Library—The twenty-seventh of September 1933 which is the actual date of the Centenary of the death of Raja Ram Mohun Roy, was observed in Calcutta in the Rammohun Roy Library Hall under the joint auspices of the three sections of the Brahmo Samaj and the Rammohun Roy Library Committee,

In the morning at 9 a.m. there was 'kirtan' sung by Sjt. Bhabasindhu Datta, followed by Divine Service conducted by Sjts. Sures Ch. Sankhya-Vedanta-Tirtha, Benimadhab Das, and Krishna Kumar Mitra. The Service was well attended.

At 6-30 p.m. a memorial meeting was held. The Hall was filled to its utmost capacity. Ladies mustered strong, and composed at least half of the audience.

The proceedings commenced with 'sankirtans' sung by Dr. Sundari Mohan Das and Sjt. Manik Lal De, Sir P. C. Ray, the President-elect of the evening, asked Sjt. Satis Chandra Chakravarti to read the Universal Prayer which

had been specially composed for the occasion by Pandit Sitanath Tattvabhushan. Printed copies of the prayer in Bengali and English had been distributed among the audience. The Bengali version was read out.

This is the text of the prayer in English :—

Supreme Spirit, Creator, Preserver, and Support of the universe ! Thou dwellest in our souls. Though Thou pervadest all space and all time, yet Thou art one, indivisible and infinite, Thou knowest all that passes in our inmost hearts, and Thou controlllest them. Thou knowest all, and art the ruler of all ; Thou art our loving and benevolent Father. Thou didst send down amongst us, in Thine infinite mercy, Rammohun Roy, our elder brother, to help us on the path of our supreme good. It was his endeavour to bring Hindus, Christians, Muslims, and all religious communities before Thy presence, and to unite them all in spiritual worship of Thee, and to bind them all in the ties of mutual love and respect. Unmeasured were his labours for eradicating all evil customs and superstitions, and establishing our national life on the foundations of sound knowledge, all-embracing love and unblemished character. Unsparing were his efforts to deliver Thy daughters in India from the manifold oppressions to which they were subject, and to restore to them all rights bestowed on them by Thee. Unbounded was the sympathy of his heart, which knew no

geographical limits, and which grieved at the woes, and rejoiced at the welfare of people of all climes and nationalities. He it was who under Thy providence, first realised and enunciated the fundamental unity of all the diverse religious dispensations through which the hearts of Thy children have sought Thee throughout the ages ; and thus laid the foundation of the science of comparative religion which is making that fundamental unity more and more manifest as years roll on. For the manifold blessings that Thou hast vouchsafed unto us through Thy noble son, our hearts are filled with gratitude, and we humbly bow down to Thee in thankfulness and reverence. May the noble aspirations of that great soul receive their fulfilment in heaven, and may he remain devoted, through all eternity, to Thy worship and service, in the company of blessed souls. And may his sacred memory and the lofty ideals to which he consecrated his energies, live among us and inspire us in our endeavours after perfection, national and individual. In the hope that by thus assembling together at Thy feet and pouring our hearts together to Thee in prayer, we shall learn better to realise our national unity, we, Thy children thus united, bow down to Thee again and again.

Sir P. C. Ray in his opening speech mentioned the fact that the Centenary of Raja Rammohun Roy's death would be celebrated in a fitting manner during Christmas, but it was very correct-

ly decided by the organisers of this meeting that the present occasion should also not be passed over. He referred to the multifarious activities of the Raja, laying stress on his thirst for knowledge and for truth, his zeal in the propagation of truth among his fellowmen, and his unceasing efforts for the uplift of his countrymen in every sphere of their lives. He related how Rammohun, not being satisfied with the Bible in translation, determined to study the book in original, to do which he had to learn two alien tongues, Hebrew and Greek, how after reaching the prime of life without any considerable knowledge of English he took to its study, and what a vast amount of success he attained. He referred to several stages in the life of the Raja accounting for various traits in his character.

Sjt. Hemendra Prasad Ghosh who was the first speaker called by the chair, said that it was in the fitness of things that the Centenary of the death of Rammohun should fall on the Virashtami day, for the Raja was essentially a great warrior, whose spirit must also be infused into future generations, if Bengal is to maintain her front position among the provinces of India. The Raja has been 'called the Father of Modern India, and there is not a single progressive movement of the present times, the sources of which do not go back to the efforts put forth by the Raja in his own time.

Principal J. R. Banerjea said that the funda-

mental and central fact of the Raja's life was seeking and following the truth. It was the spirit of a seeker after truth which led him to study the scriptures of so many religions in the original, and not to be satisfied with mere translations. Monier-Williams has called the Raja the Father of Comparative Religion, and without entering into the controversy that has arisen round his statement, the speaker whole-heartedly admired the ardent love of Truth that led the Raja to a thorough and critical study of the historical religions of the world. One other aspect of the Raja that the speaker emphasised was the purity and nobility of his life. There is no charm in any human possession, nay, in any mundane object whatever, that may bear comparison to the beauty and the charm of a pure and noble life : and such was the life of Rammohun.

At this stage Sir P. C. Ray vacated the chair, apologising to the meeting that his physical infirmities should compel him to do so in order that he might take his constitutional. He asked Sreejutt Krishna Kumar Mitra to take the chair for the remaining part of the meeting, humorously remarking that though Sjt. Mitra was ten years older than himself, so far as the calculation of age went, he was really ten years younger in health and vigour.

Sjt. Kshitimohan Sen then addressed the meeting and said that the opposition offered by the world to a really Living Man, when he appears

on its stage, is nothing strange. A saintly poet in Hindi has compared this opposition to the simultaneous barking of the watch-dogs of a village, whenever a Man enters the village by night. In fact it is this clamour, this opposition, which draws the attention of the world to the fact that a Man has appeared. Our people are slow to recognise history when it is actually being enacted before them. It is said that the crocodile does not begin to eat until its prey has been reduced to a rotting carcass. It is deplorable if that is the mentality of a people towards its national heroes. A century has elapsed after the death of Raja Rammohun Roy, and it can truly be said that it is only now that we have "begun" to know him. Continuing, the speaker remarked that there is nothing sudden in history. It is a mistake to suppose that Rammohun came into the arena of Indian history all of a sudden. He really comes as the last link of a long chain of religious teachers,—a chain unbroken from the days of Kabir and Nanak to his own. The speaker referred to Dhedh Raj, a contemporary of the Raja, who lived and preached in the United Provinces. His message was almost identical with that of the Raja's, viz., non-idolatrous worship of one God, obliteration of caste distinctions, etc.

Kshitimohun Babu mentioned further that Rammohun Roy was the Father, not only of Bengali Prose, but of Hindi Prose as well. He himself had seen in his younger days a copy of

Rammohun Roy's Hindi version of one of the Upanishads; but that book is not to be found in his Works now extant. Rammohun Roy's Hindi Prose was a marvel of lucid and dignified style, as his friend Pandit Karuna Shankar Kuverji Bhatta, the next speaker, would explain more clearly to the audience.

Kshitimohan Babu was followed by Pandit Karuna Shankar Kuverji Bhatta of Gujerat, who spoke in Hindi, saying that coming to the Centenary of Raja Rammohun's death was to him like coming to a Tirtha; and he had started for Calcutta in the spirit of a pilgrim. The homage paid to the Raja by his Bengali admirers was like a libation of Ganges water, to which he was eager to mingle his homage, which was as a libation of the water of the Narmada, sacred to his province. The Pandit then spoke eulogistically of the many-sided greatness of the Raja, referring also to the beautiful Hindi he wrote.

Babu Jay Kali Datta, M. A., B. L. of Ranchi was the next speaker. He wished that the country had with earnestness and reality followed in the footsteps of the Raja. He deplored that a spurious type of idol-worship, without that deep 'Bhakti' which filled the hearts of our forefathers, was apparently becoming more and more prevalent in the land. The movement for the uplift of the Harijans is not gaining ground in spite of the fact that a new Mahatma of a new century, with his tremendous sincerity and earnestness, is at the

back of it. The real advancement of India would come only when Indians would be imbued with the spirit of truth and earnestness which characterised Rammohun Roy.

Sjt. Krishna Kumar Mitra in his concluding speech emphasised the political and social activities of the Raja. His love of freedom and his earnest endeavours for his country's advancement have inspired the Indian patriots and philanthropists of one century ; may they inspire us all in the duties before us in the next century !

Darjeeling.—The Darjeeling Brahmo Samaj celebrated with due solemnity the Ram Mohun Roy Centenary on Wednesday the 27th September. A meeting was held in the evening at the Samaj Mandir, and there was a respectable gathering of ladies and gentlemen.

The function began with a hymn sung by Miss Sarkar followed by a prayer offered by Rai Bahadur S. C. Das of Darjeeling Municipality. The meeting was presided over by Mr. Justice J. R. Das of Rangoon.

Mrs. Hemalata Sarkar addressed the meeting in Bengali on the activities of the Raja at various stages of his eventful life as a social, political and religious reformer.

Mr. B. Bhattacharji, Head Master of the local Zilla School, spoke next, and was followed by Dr. Saroj Das who described the Raja as a Representative man in Emerson's sense. When truth hardens into tradition, such are the people

sent out on the mission of resurrecting life, giving a message of truth from the grave of the past.

Proceeding. Dr. Das said, in attempting a complete assessment of Ram Mohun's greatness, one was simply baffled in the endeavour of a compartmental analysis of his myriad-minded interests. The key-note of his greatness seemed to lie in his irrepressible passion for freedom, not freedom of action merely, but freedom of the mind, which is far more comprehensive and radical. That was the acknowledged fountain head of his inspiration for all reforms, juristic, political, social or religious.

Dr. Das observed that the Centenary provided an occasion for heart-searching and self-criticism. It was up to the Brahmo Samaj of which Ram Mohun was the reputed founder, to see that all its measures of reform and progress were attuned to the key of the famous Trust Deed of the Samaj drafted by the Raja.

Mr. A Nandy, Assistant Head Master, who spoke next, said that Ram Mohun was a standard-bearer of that truth in reference to which the gospel of St. John had with a prophetic touch laid down :—"And ye shall know the truth, and the truth shall make ye free."

Prof. P. C. Mahalanobis spoke on the Raja's conception of the medium of instruction for the children of the soil. Referring to a letter written by the Raja to Prince Dwarkanath Tagore, the

speaker said that Ram Mohun had a predilection, no doubt, for the scientific method and wide outlook of the West, but insisted nevertheless on the adoption of the vernacular as the medium of instruction. With a prophetic insight Ram Mohun saw into the utter futility of the misdirected enthusiasm for western culture, and with unerring precision laid the foundation of the ideal of New Learning, a cultural renaissance in the Orient, which was to develop by mutual contact, and not by importation.—*United Press*.

Cuttack.—Raja Ram Mohun Roy's Centenary was held in the local Brahmo Samaj Hall in a very nice manner. About four hundred distinguished gentlemen of Cuttack were present. The function opened with a prayer recited by Sj. Vishwanath Kar, the Minister of the Samaj. Rev. C. F. Andrews delivered a very inspiring lecture, in course of which he said that he had decided wherever he might be, to be present at the Centenary Service, in order to pay his tribute to the memory of the "greatest religious genius of the 19th century," Raja Ram Mohun Roy. If he would have been in England, he would have joined in the pilgrimage to Arno's Vale, Clifton, Bristol, where a Memorial had been raised upon the mortal remains of the noble Bengali reformer, who had done so much to bring East and West together. At the back of all, Raja Ram Mohun's life-long endeavour was this one thought of recreating human brotherhood and unity on a

religious basis, by rediscovering the harmony and unity of all the religious striving of all mankind. During the 100 years that have elapsed since he thus stood out as a pioneer, the tide of human progress has swayed backwards and forwards. In the year 1833 in which Raja Ram Mohun Roy died, slavery had been abolished and political equality had been promised under the Reform Acts. Though he passed his last days in England under conditions of very great physical suffering, he was cheered by the prospect of a new dawn of human freedom. No greater intellectual forces were present in the world in the early part of the 19th century than Goethe in the West and Raja Ram Mohun Roy in the East."—*Amrita Bazar Patrika*.

Mr. C. F. Andrews, speaking at the Cuttack Brahmo Samaj Mandir at the Ram Mohun Roy centenary meeting stated that Ram Mohun Roy was the greatest Indian genius of religious unification in the 19th century. He was the pioneer of the whole world movement towards mutual understanding between the East and the West, dedicating his life in the cause of humanity in order to lay the foundation stone of human brotherhood on a true religious basis. His greatness would not be fully recognised till many centuries had passed away, and the unity for which he devoted himself, body, soul and spirit, had been achieved.

—*Leader (Allahabad) 1. Oct.*

Nagpur.—The centenary of the death of Raja

Rammohun Roy, the pioneer of Modern India was celebrated at a public meeting held in the Morris College Hall, Nagpur, on Wednesday the 27th September. Mr. Bhawani Sankar Niyogi, M.A. I.L.M., Vice-Chancellor of the Nagpur University, and Additional Judicial Commissioner, presided. Mr. C. B. Parekh, Mr. Nisar Ali, Miss Avi Jehangir Cama, Pleader, and Miss Vimala Mohini spoke on the qualities of head and heart and the great work of Raja Rammohun Roy.

Mr. S. Ramarathnam, Nagpur Organiser of Centenary Celebrations, distributed a pamphlet on his life and mission. —*Advance.*

A meeting was also held in Congress-Nagar, where Prof. N. K. Behere M.A., B.Sc., L.T., presided. Several poems were recited and speeches delivered by young enthusiasts about the multisided activities of the Great Raja. The learned President said in his concluding address that the history of Modern India begins with Raja Ram Mohun Roy. The Raja can well be compared to a gigantic light-house tower illuminating both Ancient India and the India of to-day, and serving as a beacon-light to all ships and their noble captains. The Raja was not only an intellectual giant, but he was a farsighted politician and a lover of liberty. He was a great social and religious reformer, and yet a staunch Hindoo, a versatile Pandit and yet the prophet of Universal Brotherhood. He ardently loved India, was proud of her glorious past traditions and wished her to

be rejuvenated. He was both a practical worker and a saint.

Banaripara.—The village of Banaripara (Barisal) was full of life and joy on the 1st October, 1933 to celebrate the Centenary of Rammohun Roy, the maker of Modern India. On prominent places on both sides of the main streets hung posters in big red letters telling the villagers the programme of the ceremony. The two libraries and the Rajnath Amritalal Hall, where the celebrations took place, were beautifully decorated with plantain trees, leaves, flowers, and so on. On the main gate of the Public Library were seen the words—"Jayatu Rammohun". Here at 9 A.M., Prof. Nripeshchandra Guha Thakurta read texts from the Vedas, Upanishads, Gita and Rammohun's religious books. The learned professor proved from the Sastras that there was nothing non-Hindoo in the teachings of the Raja. In the afternoon Prof. Devaprasad Ghosh unveiled the portrait of the Raja at the Rajnath Amrital Hall. In the evening under his presidency a huge meeting was held at the Hall. Sj. Karuna Mukherjee read letters of good wishes from the Poet Rabindranath, Principal Satis Chatterjee, Sj. Saratchandra Guha, Chairman, Barisal Municipality, and many others. Sj. Kesabchandra Banerjee, Ananta Sikdar, Ashutosh Das, Karunabandhu Mukherjee and many others addressed the meeting, dealing with the life and activities of Rammohun. Then the President delivered a long

and learned speech, in course of which he said that Rammohun was not only the greatest man of India, but he was the greatest man of the world. The meeting terminated late at night.

Feni.—At the instance of Babu Krishnakishore Datta, B.L., and Khan Saheb Maulavi Abdul Khaleque B.L., members of the local Bar. and Babu Tarit Mohan Gupta, Asst. Manager, Tippera Raj, a public meeting was held on Thursday, the 14th September last, in the Feni College Hall to celebrate the Centenary of Raja Ram Mohun Roy. Khan Bahadur Maulavi S. M. Hossain, S. D. O., presided. There was a large audience. The College Students, under the guidance of Prof. P. N. Sarkar, M. A., joined in the celebration enthusiastically. The spacious College hall was decorated with green leaves and flowers. A portrait of the Raja was garlanded. and placed on the dais. The proceedings commenced with a hymn sung by a college student. Then another college student read a poem in Bengali composed by him eulogizing the greatness of the Raja. It created a deep impression in the minds of the audience. Then Mr. A. C. Rakshit, M.A., Principal of College, delivered an interesting speech in English. He said that Raja Rammohun Roy was the pioneer of all reforms in modern India, and described the present age as the 'Rammohun Roy Age.' Prof. Maulavi Abdus Salam, M.A., then read a paper in Bengali. It was very interesting and from it

the audience could understand how the religious reform of the Raja is looked upon by an educated Moslem youth. Prof. Salam said that the number of Brahmos could not be ascertained from the Census figures, and that there were more Brahmos outside the Brahmo Samaj than in it. According to his view the Moslem also could be included among the Brahmos. Last of all, Mr. Amalendu Gupta. B.Sc., read a paper in Bengali dealing with the various aspects of the Raja's life. He said that the Religion preached and practised by the Raja was a universal religion, and that it was founded on the faith in the Fatherhood of God and Brotherhood of Man. With a vote of thanks to the Chair the meeting dispersed late in the evening.

Lahore.—Striking and eloquent tributes were paid to Raja Ram Mohun Roy, the illustrious founder of the Brahmo Samaj and the "Father of Modern India," to-night (27th September) at a largely attended public meeting held in the Punjab Brahmo Samaj Mandir, Anarkali, to celebrate the centenary of the death of the great religious and social reformer. Raja Narendranath, M.L.C., was in the chair.

Raja Narendranath in his opening speech paid a glowing tribute to the memory of Raja Ram-mohun Roy. During the Muslim rule in India, he said, a number of religious reformers and revivalists had appeared. The first of these was Guru Nanak. Then came Chaitanya in Bengal.

Guru Govind Singh followed. But with the advent of British Rule in India, the foremost religious reformer who took birth in India was Rammohun Roy. The Raja was a great religious reformer, who read the *Upanishads* with great care, and in them he found a wealth of spiritual knowledge, which, he also tried to re-import to the people of India by means of his translations of the Vedanta. The great achievement of Raja Rammohun Roy was that he was able to secure social and political reform side by side with religious reform. Now-a-days a feeling was prevalent amongst a considerable section of the people that religion had been the great bane of India, and that it had been the cause of political subjugation. Rammohun Roy conclusively demonstrated that social and religious reform was the very foundation of political advancement. The Raja used to tell the people that at least for the sake of freedom for India they should cultivate the spirit of true brotherhood and do away with the caste prejudices, which divided the orthodox Hindus into so many watertight compartments.

Raja Narendranath thought that in order to celebrate the centenary of Raja Rammohun Roy in a befitting manner the people should emulate the example of the great Raja and live up to his ideals, and lead India forward on the path chalked out by the great patriot and saint.

Dr. Nand Lal said Raja Rammohun Roy was a great social, political and religious reformer, and

a true friend of Indian women. He was also a statesman of the first order. He laid the foundation of a universal religion in order to bring about social unity amongst the people. The Raja was not only a reformer, but his love for learning was also great, and he was one of the outstanding scholars of his day. He showed great courage by establishing the Brahmo Samaj in India.

Prof. Ruchi Ram Sahni said that whenever he thought of Raja Rammohun Roy he found before his mind's eye the picture of a man who could be truly called the Architect of Modern India. Raja Rammohun Roy laid the foundation of a grand national edifice, which he broadbased on freedom and equality. That grand edifice had several storeys, but the whole structure stood on the rock of freedom,—freedom for man, freedom for woman, freedom for the so-called untouchables. That was the real secret of Raja Rammohun Roy's life. If the people realised that secret, they would truly honour the memory of that pioneer of Indian regeneration. The people of India, perhaps, had not been able to hold aloft the torch of freedom handed to them by the Raja. They were not able to complete the edifice of which he had laid the foundation. That was their fault and not the fault of the great teacher. The Brahmo Samaj was the first society in India which had consistently fought against untouchability and social and sex inequality. A true Brahmo never tolerated any kind of social oppression. The Raja was a

great lover of human freedom. When the news of the inauguration of self-government in Spain reached India, he held a public dinner in Calcutta to celebrate the event. Similarly, on his way to England, even though he was ill, he insisted on going over to a French frigate to salute the Flag of the French Republic. The Raja's political and religious outlook knew no bounds of race or clime. He had studied the scriptures of all religions, and had the highest respect for all of them. At the same time he had staunch faith in Hinduism. What he was opposed to was blind superstition and unreasoning prejudice. The great principle of the Brahmo Samaj and of its founder was the realisation of the true spirit of Brotherhood of Man. The Raja had well and truly laid the foundation of freedom in India,—social, religious and political,—and it was for the people of India to-day to realise the significance of that freedom. The speaker hoped that the people of Lahore would spread this message of Raja Rammohun Roy far and wide in the province, so that when the bigger centenary celebration was held during the month of December, the message of the Raja might have reached every hamlet in the province.

Pandit Narsingh Lal said that Raja Rammohun Roy had to suffer persecution in order to propagate his religious teaching and social reform principles. That showed that the Raja had a great heart and a strong will. He was the

"Father of Modern India" in the best sense of the term.

Pandit Pearay Mohan Dattatreya said, Prof. Ruchi Ram had already referred to the great national edifice, the foundation of which Raja Rammohun Roy had laid. The Pandit said he would only deal with one wing of that edifice,—its political wing. Raja Rammohun Roy was a pioneer in journalism in India, and a staunch fighter for the freedom of the Press. The East India Company fully realised that autocracy and a free press could not go together. It was therefore ordained by Mr. Adam, the Acting Governor-General, in 1826, that no one could conduct a newspaper without obtaining a licence from the Government. Raja Rammohun Roy carried on a strong agitation against the Ordinance, and failed to get its repeal even though he appealed to the Supreme Court, the Court of Directors, and eventually the King in Council. At last, the great Raja closed down his own newspaper, "Mirat-ul-Akhbar", because he considered it a humiliation to apply for a licence. Indian newspapers were now being conducted under conditions similar to those to which the Raja refused to submit. The Raja also put up a strong fight against Mr. Wynn's Jury Bill, which laid down that Britishers alone would try Britishers and Indians were to be excluded from a jury empanelled for the trial of a European. The Raja opposed that national discrimination, and again failed. The matter, in one form or

another, continued to agitate the minds of Indian leaders, and it was only a few years ago that, after a century's agitation, the Criminal Procedure Code was suitably amended. Concluding, the speaker referred to Raja Rammohun Roy's political work in England in the years 1831 and 1832. The Raja, he said, was the first representative of the people of India who went to Britain to demand justice for them. Among other things, he demanded that the Press should be free, Indians should be employed in the higher services, more money should be spent on education, the judicial and executive services should be separated, and the tenantry should be protected from the oppression of Zamindars. The speaker thought that the demands made by Raja Rammohun Roy a century ago still remained unfulfilled. The political wing of the edifice was still incomplete.

Pandit Chanan Ram said, Raja Rammohun Roy was a great religious teacher, who raised the name of India in the estimation of the world. He made a comparative study of the different religions of the world, and thereafter founded a universal religion for the unity of human kind. The speaker held Raja Rammohun Roy in the highest regard, and had taken a vow to learn ten languages, as the great Raja had done. Up to the present day the speaker had learnt seven languages, and he hoped to learn the remaining three languages in order to make a comparative study of the religions of the world. He hoped that the Indian peoples

would become cosmopolitan in their mental and spiritual outlook like Raja Rammohun Roy, and try to understand the cultures of one another.

Dr. K. C. Chaudhari, in the course of a brief speech, said that Raja Rammohun Roy was the real founder of Comparative Religion. The speaker always found a thrill in the works of the Raja. He thought the Raja was the foremost religious and social leader of his day, and his life was worthy of emulation by them.

Rai sahib Lala Raghunath Sahai, the General Secretary of the Centenary Celebration Committee, thanked the speakers on behalf of the Brahmo Samaj for their illuminating addresses. He hoped the people would derive the fullest benefit from the life story of such a great religious teacher. He said that Centenary Celebrations would be held in Lahore in December, the present meeting being only a preliminary to them. He appealed to the people of the Punjab to make the Centenary Celebration a success worthy of the Province.—*The Tribune*, 30th Sept., 1933.

Rangoon.—Attempts are being made in Rangoon to celebrate the Centenary of the death of Raja Rammohun Roy in a befitting manner. The Rangoon Brahmo Samaj has taken the lead in the matter, and a Committee has been formed, consisting of the members of the Executive Committee of the Rangoon Brahmo Samaj and representatives of the various other religious bodies or associations of the locality. The following is the full strength of the com-

mittee:—Hon. Mr. Justice S. N. Sen (*President*), U Ba Dun, U Khin Maung, Dr. J. H. Gray (*Y. M. C. A. Central*), Messrs. P. S. Moses (*Y. M. C. A. Town Branch*), D. A. Anklesaria (*Theosophical Society*), S. A. S. Tayabji (*Muslim*), Dr. Anup Singh (*Sikh*), Dr. Gurudutt Sarin (*Arya Samaj*), Swami Punyamanda (*Ramakrishna Mission*), Mrs. J. Mukerjea, Mrs. P. Basak, Mrs. S. Mazumdar, Messrs P. C. Chakravarti, K. C. Niyogi, M. Mukerjea, K. K. Roy, D. Chakravarti, S. Rudra, C. Chakravarti, B. K. Basak, (*Secretary*), H. Talukdar, (*Jt. Secretary*).

The main Celebrations will take place in December. As an inaugural measure, a Public Meeting was held in the Prayer Hall of the Rangoon Brahmo Samaj on the 27th Sept. 1933. The Hall was filled to its extreme capacity in spite of various other counter attractions on that evening. Hon. Mr. Justice Mya Bu occupied the chair, and Mr. D. A. Anklesaria, B.A., LL.B., Dr. M. Rauf, B.A., LL.D., Bar-at-law, and Mrs. S. Mazumdar, B.A., addressed the meeting, and dealt with different aspects of the Raja's life and work. Mr. Anklesaria dealt with the various formative influences which helped the process of evolution of Raja's theistic doctrines, while Dr. Rauf laid special stress on the great impetus given by Rammohun to the cause of an Indian Renaissance. Mrs. Mazumdar described the British period as the Age of Rammohun, and laid more emphasis on the religious aspect of his life. She also dealt with the social reforms of the

great Raja, especially those directed to the cause of female emancipation and improvement of the status of women in Indian society. The Chairman in a few well-chosen words described the Raja as the most prominent figure in the sphere of international culture at that time. The meeting began and closed with the singing of hymns.

Among other items of work that the Celebration Committee intend to organise are included an arrangement with different religious bodies to hold meetings at their own places and organise lectures or short talks on the life and work of Raja Rammohun, during October and November ; and the arrangement of a bigger Public Meeting in a central place in December.

With a view to encourage the study of Raja Rammohun Roy among the student population of Burma, the Celebration Committee have decided to hold an Essay competition and award prizes to the writers of the best essays under different groups.

London.—Indians in England and their British friends have been celebrating the Centenary of the death of Raja Rammohun Roy, the famous Hindu reformer. Following various functions in London, a large party made a pilgrimage on 27th September to his tomb at Bristol, where they were welcomed by the civic authorities. A short service was held at the tomb, on which the visitors placed flowers and wreaths. Afterwards they attended a civic reception and luncheon at which the Lord Mayor of Bristol paid tribute to Raja Rammohun Roy's memory.

He dwelt on his work to bring East and West into closer understanding and sympathy, and expressed the hope that his example would inspire people to-day to strive for unity and co-operation.

Mr. A. Yusuf Ali, replying on behalf of the Indians present, said that a bridge to join the peoples of Great Britain and India must and would be built. "We see signs all round", he said, "that such a bridge is desired." The Bishop of Malmesbury said he felt that every great nation could give a gift to civilisation, and India's gift was to remind them that life should be placed in its proper relation to eternity.

The party then visited various places in Bristol associated with the name of Raja Rammohun Roy, including the house where he lived and died, and the chapel where he worshipped.

Visitors were allowed to take as mementoes pieces of masonry which had been kept after the Raja's tomb was renovated some years ago.

The celebrations in London began with a soiree at Essex Hall. Sir Bhupendra Nath Mitra presided over a large attendance. He described Raja Rammohun Roy as one of the greatest Indians of modern times. He lived and died during a period of transition in Indian history, when the greatness and grandeur of the Moghul Empire were departed, and India had not yet begun to feel the effects of the Pax Britannica. Sturdy independence of thought was one of his chief characteristics. He was the pioneer of every advance which had been made by the Hindu community in the nineteenth century.

Mr. Yusuf Ali said that it was not only because he lived and died in England that it was appropriate for Indians and English together to celebrate the centenary of his death in this country. His generation saw the first efforts in cultural co-operation between Britain and India. The names of Raja Rammohun Roy and David Hare were inseparably associated with the beginning of English education in Bengal. The liberalised outlook of Hinduism could be traced to their joint efforts. The constitutional position of India was being examined anew by the British Parliament a century ago, and Raja Rammohun Roy was heard as a witness by a Select Committee of the House of Commons. To-day Indians were not only being heard by a Joint Select Committee of both Houses of Parliament, but were being consulted as colleagues in evolving a new constitution for India. The co-operation of the British and Indians was never more necessary than it was to-day. Disastrous results would accrue from non-co-operation, not only to India but to Britain and the British Empire. Raja Rammohun Roy carried about him an atmosphere of peace and reconciliation. "If we could revive that atmosphere in India to-day", said Mr. Ali, "half our difficulties would be solved." In the Brahmo Samaj, the Society which he founded, Hinduism was brought nearer to Islam and Christianity.

Mr. J. G. Gadre, speaking on behalf of the Bombay Prarthana Samaj, called Raja Rammohun Roy the

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"Prophet of Modern India". Many social and religious reforms which he inaugurated a century ago were being only half-heartedly taken up by present-day Indians, but as time advanced, the value of his life and work would be better appreciated. He was a beacon light for coming generations.

Mr. Sohran Singh (Quaker) said that Raja Rammohun Roy was India's first unofficial ambassador to England. He came with a dual purpose ; first, to bring home to British minds that the day would come when India would demand her rightful place in the British Commonwealth of Nations, and secondly, to interpret by his words and actions the highest and best that the India of his ideals stood for. "What is dividing us Indians today", he added, "is not the essentials for which every religion stands, but the non-essentials which have grown up as the result of traditions, historical circumstances and priestcraft."

Sir Hassan Suhrawardy said that Raja Rammohun Roy was the first to advocate English education and the teaching of science in India.

Preaching a memorial service at the Unitarian Christian Church, Sir Albion Banerjee, representing the Brahmo Samaj, said that Raja Rammohun Roy was born at a time when the majority of Indian people were steeped in ignorance and superstition. The teaching of the Hindu scriptures had almost been forgotten, and the religion of ancient India had degenerated into all forms of idolatry, some of which were crude and vulgar. It was Raja Rammohun Roy's anxious aim not only to restore monotheism and

the spirituality of the ancient sages, but to spread true religion among all classes of men without distinction of caste or sex. His life and work served to show the paramount need for consolidating the national life of the people of India, irrespective of caste, creed or religion, for an uncompromising spirit with which to fight corruption, falsehood, and social and moral degeneration, and above all, for a strong and abiding faith in one Universal God.

—(*Amrita Bazar Patrika.*)

We add the following from a letter written by Master Bijaykrishna Acharya, son of Dr. Pran Krishna Acharya of Calcutta :—

We had a motor journey to Bristol yesterday. On our special tickets were inscribed the words "Raja Rammohun Roy Centenary Pilgrimage party." The party consisted of about 20 persons, and was organised by Mr. P. K. Dutt of the High Commissioner's Office. Though a small party, it reflected the spirit of the Raja, and foreshadowed what future India will be. Besides the organiser, the following were prominent—(1) Mr. G. Sparham, Unitarian minister, (2) Mr. Yusuf Ali, a liberal Mahomedan, (3) Mr. Gadre of the Prarthana Samaj of Bombay, (4) Mr. Ram, a representative of the Arya Samaj, (5) Lady Abbas Ali Baig, (the only lady in the party, who was a Mahomedan), (6) Dr. Prasanta Ghose, (7 & 8) Subimal Roy and Sukumar Roy (grandsons of Prakashchandra Roy of revered memory), (9) Nayan Barna (grandson of late Gunabhiram Barua), (10) Karunakratan Sen (the grandson of Dr. V. Rai).

(11) myself, (the unworthy grandson of revered Kalinarayan Gupta), and some others. So the Brahmo Samaj was fairly well represented by the third generation. Rev. Mr. Tudor Jones, minister of Bristol Unitarian Church, and the chief Constable of Bristol received us at the station, and we drove directly to the Arno's Vale Cemetery. We were photographed before the Mausoleum of the Raja. Rev. Mr. Jones conducted the Centenary service. The reception was followed by addresses in which both guests and hosts dwelt upon fellowship between India and England. The addresses were followed by a Luncheon in the Grand Hotel, in which the Lord Bishop and the Lord Mayor joined. After lunch we were asked to subscribe our names in a register of the Cemetery. Among the previous writers we noticed such names as those of Keshub Chunder Sen, Pratap Chandra Mozoomdar, Satyendranath Tagore, Brajendranath Seal, Siva Nath Sastri, Bepinchandra Pal, and many others. I subscribed in Bengali শ্রীবিজয়কৃষ্ণ আচার্য্য, সাধারণ ব্রাহ্ম সমাজ, কলিকাতা।”

Madras.—The Centenary of the death of Raja Rammohun Roy was celebrated with great enthusiasm on the 27th September and subsequent days at Madras. The Southern India Brahmo Samaj took the lead, but the celebrations were conducted by a representative committee composed of people of all communities and groups. The birthday of Sir R. Venkataratnam and the death anniversary of Pandit

Sivanath Sastri, which fell on closely following dates, were all included in an *utsava* which lasted for 8 days, on each of which the Samaj Mandir was beautifully illuminated.

On the 27th September there was an *usha-kirtan*, followed by Divine Service in the Samaj Mandir at 8-30 A. M., conducted by Rao Bahadur M. Venkatappa. At 11 A. M. portraits of Raja Rammohun Roy, Devendranath Tagore, and Brahmarshi Sir R. Venkataratnam Naidu were unveiled amidst great *eclat* by Mrs. Sarada Manjari Datta.

In requesting Mrs. Datta to unveil the portraits, Rao Bahadur M. Venkatappa said that they could better understand the great truths preached by their leaders if they had a real view of their earthly figures. Hence these portraits were being presented to the Mandir. Raja Rammohun Roy first preached the universal religion. Devendranath Tagore settled the constitution of the Brahmo Samaj; and Sir R. Venkataratnam was the greatest leader of the Samaj in this Presidency.

Mrs. Datta paid a glowing tribute to Raja Rammohun Roy and Devendranath Tagore, who, she said, came into the world at a time when people were forgetting God, and they infused new life and light into those who were grovelling in darkness. The main cry of Devendra Nath was Knowledge, Contemplation of God and Divine happiness,—Brahma-Jnana, Brahma-

Dhyana and Brahma-Ananda. Sir R. Venkataratnam, the speaker continued, was full of gentleness, humility and love, and he was a great leader of the Brahmo Samaj in this Presidency.

Mrs. Datta then unveiled the portraits, and the function terminated with the singing of hymns.

At noon there was a Priti-bhojan. At 4-30 P. M. there was a Nagar-sankirtan.

In the evening of the 27th there was a largely attended meeting in the Gokhale Hall, presided over by Sir P. Sivaswami Iyer ; and on the 29th another public meeting was organised by the Young Theists' Union. The speeches made at these meetings are thus summarised by the *Madras Hindu* :—

Sir P. Sivaswami Iyer, who presided over the meeting of the 27th, said that Raja Ram-mohun was one of the earliest and finest products of the Renaissance movement in India, which owed its origin to the impact of Western thought and culture upon the mind of India. Great as was his work as the founder of the Brahmo Samaj, noble as was his attempt to find a common platform for different religions, high as was his endeavour to find the unity of all faiths, these, the Chairman said, were not his only aims or work in life. He set before himself the ideal of quickening the life of India in every department of national activity. He laboured with equal assiduity and with no small

measure of success for the promotion of social reform, for the improvement of the status of women, for the promotion of education, for the abolition of cruel practices like 'Sati,' for the freedom of the Press, for administrative reforms, and for many another thing which would help to advance a nation in the world. To the performance of all the various tasks he undertook upon himself,—it was stated of him that 'he undertook the work of six giants,'—he brought the highest qualifications, great scholarship, grit, mastery of many languages, and a command of style and forceful presentation which elicited the admiration of Jeremy Bentham. Raja Rammohun Roy was free from all taint of sectarianism.

It might be asked, the Chairman continued, if the influence of Brahmo Samaj which he established was as potent to-day as before. It seemed to him on a superficial view,—he claimed no intimate knowledge of the affairs of the Samaj,—that its influence at present was on the wane, and that the members of its church showed no tendency to increase. But this, he thought, was due to the lack of religious conviction noticeable all the world over. But whatever the strength of the Brahmo Samaj church and whatever its appeal to the educated classes, or to the masses, the spirit which inspired its founder was one which should be an inspiration to all works for the good of this country and

its advancement. His love of lofty ideals, his high sense of responsibility, his sanity of outlook and the comprehensiveness of his view of national life and national needs, were all qualities which every one must endeavour to acquire, and his life and example must ever remain a shining light to them all. If there was one thing that sustained him in the service of the causes he espoused, it was his deep religious conviction and profound enthusiasm,—he would say, enlightened enthusiasm.

Sir Alladi Krishnaswami Aiyar said that Raja Rammohun Roy was one of India's greatest sons. His life illustrated one great truth in the history of Hindu thought and sociology, viz., that there was a unity of thought in Hindu religion and sentiment, and that all the great seers of India had derived inspiration for their good work from Vedic thought, whether that work took the form of a revolt against particular kinds of ceremonials, or of an attempt to differentiate the true genius and the essence from the excrescences of Hinduism. The life of Rammohun Roy, he said, illustrated the falsity of the contention frequently put forth that Vedantic Hinduism was not a dynamic solution for all the ills a society might suffer from, but merely a matter of doctrines and dogmas intended for disputants. That was a lesson every Hindu must remember and treasure up. It was well to remember the teachings and ideals of Rammohun Roy at the present time.

because recent European and Indian history showed that religion was on trial, and whether it survived in the struggle or not would depend very largely on whether it would dominate or be subordinated to individual and national selfishness. Perhaps in the solution of this problem, India might have a unique contribution to make. The very differences existing in this land might help to remedy the evil. The future of religion would be assured if only they would think in the true spirit of religion, for religion was the most powerful lever in bringing out the Divine that was in every man.

Sir K. V. Reddi, speaking next, observed that Raja Rammohun Roy served India not merely as a social reformer, but as a politician and diplomat. His evidence before the Select Committee of the British House of Commons would show that he was a great statesman. Many of the reforms he urged in the administration of India were yet to be carried out. But as a social reformer, he was the greatest that India had so far produced. It was unfortunate that even to-day there could be found in India men who admired 'Sati' and expressed their admiration not before gatherings of Indians in India, but before the Joint Parliamentary Committee and a foreign nation. India had perhaps more enemies than friends of her progress in England, and the gentleman who admired 'Sati' there had given, perhaps unwittingly, a great handle to the former.

Dr. (Mrs.) S. Muthulakshmi Reddy said that Raja Rammohun Roy was more alive to-day than when he lived a hundred years ago. His ideals were governing all modern movements in India, whether for the spread of education, the removal of caste evils and untouchability, or the emancipation of women. The true measure of the strength of the Brahmo Samaj was to be found, not in the numbers professing allegiance to its church, but in the fact that it was the ideals of the Brahmo Samaj and of Rammohun Roy that to-day inspired every Hindu and Indian in his national work. If Gandhiji, Tagore and Sarojini Devi were working for the freedom of this land, and demanding equal rights for all Indians, irrespective of religion, caste or sex, the spirit working in them was that of Rammohun Roy.

She announced that an effort was being made to collect funds to erect a statue or some other suitable memorial to the great Indian patriot, and appealed to every one of them to contribute his or her mite.

Mr. Yakub Hassan said that Raja Rammohun Roy was the noblest product of Hindustani culture, which was born of the coming into contact of the Persian and Hindu cultures. He realised that God was one, whatever the name He was known by. Of the Brahmo Samaj he had founded, any one could be a member, without giving up his own religious faith. It was a pity that the teachings of Rammohun Roy, which

would enable all the communities of India to come on a common platform and work together, had not been broadcast as fully as they should be. If they had been so broadcast, India, he said, would long ago have been a freer and happier nation, occupying a much higher place than she now did.

Mr. P. Chenchiah said that Raja Rammohun Roy laid the foundations of Indian nationalism. He had seen that there could be no unity in India unless there was a reconciliation and fusion of the Hindu, Islamic and Christian cultures, and that such a fusion must be broad-based on the teachings of the three religions,—the philosophy of the Upanishads, the teachings of the Qoran, and the Sermon on the Mount. To-day they realised that the Raja's diagnosis of the disease, and the cure he prescribed, were both accurate. For, were not all the great Indians who approached Indian problems with a view to solve them, doing so on these lines?

Srimati Alamelumangathayarammal said that Raja Rammohun Roy was the greatest friend of the Indian masses and Indian womanhood.

The meeting then terminated with a vote of thanks to the chairman and the other speakers.

A second public meeting under the auspices of the Young Theists' Union was held on 29th September evening in the Brahma Mandir, Georgetown, with Sir A. P. Patro in the chair, where a

succession of speakers paid glowing tributes to Raja Rammohun Roy's signal services to the country. The proceedings commenced with a prayer.

The Chairman said that Raja Rammohun was a messenger of God, and worked incessantly in various directions to improve the condition of society on a true religious basis. When Raja Rammohun Roy began his work the condition of society in Bengal and elsewhere was very backward in many respects. He was a great religious reformer, and strove hard to establish the monotheistic form of worship and prayer. He studied all the great religions of the world, and preached to his contemporaries to have an abiding faith in prayer and personal worship. He was not only a man of religion but also a man of his times. His activities extended to the social and political fields. The seeds that he tried to plant in his days in those fields were now growing steadily and gradually. He foresaw the improvements necessary for the uplift of his brethren. He pointed out that education should be the basis for all sorts of improvement of the people, and strove hard to bring to the notice of the Government that education should be their first and foremost concern in the administration of the country. He contended that a Government could not last long if it was not worked with the consent of the people. He understood the actual needs of the people, and

impressed on the Government and the people what steps were necessary to fulfil those needs. He never feared nor faltered in his measures of reform. His advocacy for the cause of the uplift of women and for responsible self-government was now finding an echo in the women's movement and in the political struggle for freedom. If the cause of women's movement was to succeed, the women of India would do well to follow in the footsteps of this great reformer.

Miss V. Parvati said that Raja Rammohun Roy inaugurated the modern age in India. He belonged to the lineage of the great seers of India, and he exerted a great influence on every department of national activity.

Mr. Syed Abdul Wahab Bukhari laid stress on Raja Rammohun Roy's ideal of religion. The speaker pointed out that no true Mussalman would have cause to find fault with the teachings of this great prophet. He was against ritualism in all religions, and his religious message was universal, and embraced the essence of all religions. Besides being a great religious reformer, Raja Rammohun Roy was the pioneer of educational reform and scientific research in India. He stood up for the principles of freedom of the press, and of free thought, and brought home to the Government that it ought to trust the people in carrying on the administration of the country. Many of the things which they were now working for, the great reformer foresaw in his day. In fact,

what Sir Syed Ahmed was to Mussalmans, Raja Rammohun Roy was to Hindus. If Hindus and Mussalmans understood the life and work of these great reformers, and acted up to their ideals, India would be happier and far more prosperous than it could otherwise be.

Mr. G. Solomon emphasised the point that Raja Rammohun Roy conceived religion as an essential quest for truth, and preached to the people that one's religious beliefs would be of no value if he did not see that his religion was related to life. The great reformer stood to-day as a perpetual reminder of this ideal to the people.

Mr. C. Alavandar Chetti spoke on the life and work of Raja Rammohun Roy, and pointed out that he stood as a link between the past and present India, and had paved the way for the attainment of India's ideal.

Mr. S. S. Rajagopalan drew attention to the many-sided activities of Raja Rammohun Roy, and said that he was a sign-post to the future of India in many ways. He was a prophet of the new age, and if his message was interpreted in terms of present values, Indians would find a solution to many of the problems with which they were confronted, and would be able to develop the country's progress on right and national lines, and not in a spirit of imitation of the West.

Mr. Kamalanadhan spoke and pleaded for

the removal of caste and religious superstitions.

With a vote of thanks to the chair, the meeting terminated.

Cocanada. The Central Celebration Committee for Andhra Desa.—In order to celebrate the Centenary in a fitting manner in the Andhradesa, and to concert measures towards the same, a meeting of the representatives of all Brahmo and Prarthana Samajes, and of others who are in sympathy with the celebration, was convened in Cocanada on 18th June 1933. It was resolved at that meeting that the Centenary should be celebrated on the 26th and 27th September in various places in the Andhra area, and that a Central Celebration should be organised in this place on the 29th and 30th of September and the 1st of October. A Reception Committee, consisting of all those who are in sympathy with the celebration throughout the Andhra Desa, and who would subscribe a minimum amount of Rs. 5 was formed, to which Brahmarshi Dewan Bahadur Dr. Sir R. Venkataratnam Naidu Garu was elected President, and Mr. K. Kalianaswami, retired Subordinate Judge, Secretary.

Before the actual celebrations came on, the Central Committee resolved to broadcast the message of Rammohun by publishing literature, sending workers, and organising the convening of meetings by representative

men of all persuasions and communities in the various towns and villages throughout the Andhra area. The Andhra Brahma-dharma Pracharaka Trust, Cocanada, came to the assistance of the Committee by making its workers go about the country carrying the message of Rammohun and interesting the general public in the Centenary celebrations, and also by undertaking the publication of literature towards the same object. Mr. N. Jagannadha Rao, Superintendent of the local Maharaja's Orphanage, also toured throughout the Coast Districts and Nellore in furtherance of the same object. As a part of this work, Mr. K. Kaliaswami, the Secretary of the Central Committee, contributed a series of articles in English to the Madras dailies on the life and work of Rammohun Roy, which were subsequently published in book-form by the A. B. P. Trust on the eve of the celebrations, and freely distributed in several places. Among the Centenary publications are a leaflet of four pages and a booklet of 32 pages on the life and work of Rammohun Roy, with his picture as the frontispiece, and a folder explaining the principles of Brahma Dharma, all in easy Telugu, besides a number of tracts both in English and Telugu. All the publications have either been taken by the workers and distributed in several towns and villages, or been sent to them for distribution as widely as possible.

The Committee made a special effort to reach the students and young men by addressing a circular letter to the Principals of all Colleges and the Head Masters of all High Schools in the Andhra area, requesting them to hold meetings in their various institutions, on or about the 27th September, and to bring home to the minds of the younger generation, by means of discourses, the various aspects of the Raja's life and his all-round work, and to hold up the same as a supremely comprehensive ideal worthy of their following.

The Committee also organised the submission to the Cocanada Municipality of an influentially signed public memorial to re-name the Cutcherry Road, on which or in close proximity to which are situated a large number of public offices and institutions associated with the religious, civic and social life of the city, as "Ram Mohun Roy Road"; and the Municipal Council granted the request of the memorialists by passing a unanimous resolution to that effect. In order to carry out the same idea in other places, the Committee sent round a suggestion to the Chairmen of all the Municipalities and the Presidents of most of the Panchayat Boards in the Andhra area, requesting them to re-name a prominent street or road in their respective places, after the Raja, in commemoration of the Centenary; and the request is meeting with an encouraging response.

Colour-printed photographs of the Raja with

a letterpress, giving briefly the important events of the Raja's life and career are presented to the general public by the Committee as keepsakes of the Centenary, and arrangements are in progress to send such photographs to every important town and village in the Andhra area, not only to keep alive the memory of the Raja's life and work, but also to ensure the celebration of the Raja's anniversary every year by all classes of persons.

The Committee takes this opportunity of expressing its gratitude to all those who had contributed in various ways to the success of the celebration, and more especially to the Maharaja Sahib of Pithapuram, but for whose timely and munificent help the Celebration could not have achieved the success it did.

Cocanada.—The Rammohun Centenary Celebrations were carried on at Cocanada from the 26th September to the 1st October, the most important public meeting being held on the last day under the presidency of Sir R. Venkata Ratnam, whose birthday fell on 28th September, and was also duly celebrated.

It was an extremely happy coincidence that the Rammohun Centenary Celebrations have synchronised with the Dasara festivities of this year. The Centenary was celebrated with splendour, in a manner befitting the memorable life of the Raja. The local Brahmopasana Mandir, which is the most magnificent construction in these parts,

became as it were a place of pilgrimage to the population of Cocanada, and also to the countless numbers of persons that flocked to that town to witness the Dasara festivities. The Mandir and the Pithapur Raja's College were electrically illuminated in a very artistic style. The whole road which has been aptly re-named as "Ram Mohun Roy Road" was literally flooded with light. Throughout the Utsava season streams of men and women, old and young, from far and near, were seen flowing in and out of this idol-less temple of God, which had flung its doors wide open to all without distinction, in an attitude of wonder and respect. Nobody passed by the road without folding his or her hands in reverence for that personality whose all-round greatness was responsible for the happy occasion.

The Celebrations began in the Mandir on 26th September morning with an opening Divine service by Mr. N. Jagannadha Rao, B. A., B. L., In the evening there was sankirtan in the Pithapur Maharaja's Orphanage. On the 27th morning there was Divine service in the Mandir by Sir R. Venkata Ratnam. At 11 A. M., the "Ram Mohun Students' Home for Adi-Andhras" was opened. In the afternoon there was reading of scriptures by Mr. B. B. Rakshit, M.A., and Mr. K. Satyanarayana, M. A. At about 5-30 P. M., Mr. Bh. Venkatapatiraju, B. A, B. L., C. I. E., of Vizagapatam unveiled the portrait of Rammohun in the P. R. College Hall, and the Principal

accepted the portrait on behalf of the College. There was a public meeting in the evening, in which Mr. P. Ramaswamy, M. A., Principal of the P. R. College gave some anecdotes from the Raja's life.

The 28th morning witnessed Sir Venkata Ratnam Naidu Garu's 71st birthday, celebrated by his old students, friends and admirers, when there was a sankirtan in the morning, prayer by Naidu Guru in his house, and a public meeting at about 9 A. M., in the Mandir, under the presidentship of Mr. K. Kaliaswami, B. A., B. L., retired Subordinate Judge, who led the prayer on the occasion. There were speeches by Messrs. A. R. Ponnuswamy Iyer, M. A., U. Ramajoganna, B. A., M. L., Saiduddin Sahib, B. A., P. Subbarayudu, K. Satyanarayana, B. A., and V. Kameswara Rao B. A., B. L., in which references were made to the greatness and the work of Naidu Garu for the Andhra Desa. Congratulatory messages sent by absent friends were read out by Mr. P. Ramaswamy, M. A., and verses were read by Messrs. V. Lakshminarasimham, D. V. Krishnasastri, B. A., B. Venkateswarulu, B. A., Sir Venkata Ratnam Naidu Garu gave a short but sweet speech in the end, in which he thanked those that were assembled and those that could not attend the meeting, for their affection, and he made pointed reference to the old anti-nautch campaign led by him some years ago. He expressed his disappointment when he found

that dancing girls were introduced into the local Ganāsabhas (music parties), and said that in this fashion the evil which lay under the institution of nautch-parties was again coming up in another form.

In the afternoon, the Rammohun Centenary celebrations commenced again at 5 P.M. with Nagarasankirtan in a portion of the town.

On 29th morning, Mr. Gudapati Satyanarayana, the local resident minister, conducted Divine service. There was again Sankirtan from 4 P.M. to 6 P.M. in the remaining portion of the town. Then there was a public meeting in the Mandir with Mr. Ch. Lakshminarasimham, the blind poet of Andhra Desa, in the chair. Speeches were made by Messrs. N. Narayana-murthy of Berhampur and P. Ramaswamy. Verses sent by absent friends were read by Mr. D. V. Krishnasastri.

On the 30th Mr. P. L. Narayana, Brahmo Missionary of Narsapur, conducted Divine service in the morning. There was poor-feeding in the Annadana Samaj by the Centenary Committee. The Local Satyalingam Naicker's Charities also fed about 400 poor, in connection with the Centenary Celebrations. Guests arrived from all the Districts, from Ganjam to Nellore, numbering about 200, besides those of the town.

In the afternoon there was a meeting of Harijan children in the Mandir compound, and a Ladies' Gathering in the P. R. College Hall.

In the former meeting Rammohun's life and services to the country, specially his efforts to abolish caste distinctions, were recounted by speakers, and sweets and fruits were distributed among all the children, who numbered over 400.

The Ladies' Meeting was presided over by Srimati Gnanamba Garu, the Brahmo lady mission-worker of Bezwada. There were prayers, music and speeches by ladies present on the occasion, describing the special services rendered by Rammohun for the cause of women. In the end, pan, fruit, flowers and sweets were freely distributed among the audience, which numbered about 600.

The day closed with a public meeting in the Brahma Mandir, presided over by Dewan Bahadur C. Ranganaikulu Naidu Garu, B. A., B. L., retired District and Sessions Judge. Mr. M. Venkata Rangayya, M. A., L. T., Reader in History in the Andhra University College, Vizagapatam, Mr. N. Satyanarayana, Provincial Secretary of Land Mortgage Banks of Alamur, and Mr. C. Lakshmi Narasimham of Rajahmundry, addressed a very crowded audience on the various aspects of Rammohun's work. Several gentlemen had to deny themselves the pleasure of attending the meeting for want of room.

The 1st October was the last day of the celebrations. The day opened with Divine service by Mr. K. Kalianaswami, retired Subordinate Judge and Secretary of the Central celebrations.

The same day, at a later hour, there was a Brahmo marriage ceremony in the Mandir, the contracting parties being Mr. Brahmananda, son of Mr. J. V. Narayana, Brahmo Missionary of Berhampur, and Srimati Santa Bai, the daughter of Mr. V. Venugopala Rao Naidu of this place. Though both the parties were anushthanik Brahmos, it was felt by the large concourse of ladies and gentlemen present that the wedding was a demonstration of the fulfilment of Rammohun's mission, as the bridegroom was of Brahmin origin and the bride a Naidu girl. The marriage service was conducted by Mr. P. Ramaswamy, and there were special prayers by the fathers of the bridegroom and the bride, and by Sir R. Venkata Ratnam.

The Public Meeting in connection with the Rammohun Centenary in the evening was addressed by as many as eight speakers, representing the various faiths, Christianity, Islam, Liberal Hinduism, Atheism, Sanatanist Hinduism, and Brahmoism, on such aspects of the Raja's life as appealed to them most. The chair was taken by Sir R. Venkata Ratnam Naidu Garu. The speeches made at the meeting are thus summarised by the *Madras Hindu* :—

The President in his opening remarks, expressed his satisfaction at the successful celebration of the Centenary of one whose life had left its unique and progressive impress upon the destinies of a whole nation in all its aspects of

existence, and hoped that the speakers of the day professing different faiths would speak on the Raja's life, wherein points of agreement and concord might be emphasised.

Mr. Gnana Prakasam, (Indian Christian,) said, the Raja was a humble servant of the people seeking real pleasure in service, a man of mighty courage capable of braving the wrath of the nearest and dearest for the sake of his convictions.

Mr. Abdul Hyder Saheb of Narsapur (representing Islam) spoke in Urdu, and said that if the whole of the Hindu community gathered into one under the banner of the Brahmo Samaj, it would be easy for the Hindus to achieve unity with the Muslims, who were proud that the Raja was influenced largely by Arabic and Persian lore in his younger days.

After the speaker had finished, Sir R. Venkata Ratnam remarked that real Hindu-Muslim unity could be obtained not by distribution of seats or emoluments, but by a clear and genuine understanding of each other's cultures and civilisations, and by an honest spirit of selflessness in public affairs.

Mr. P. Bhadriah, M. A., District Educational Officer, speaking next, said that Brahmoism is a religion that never recognised prophets, priests, or rituals. It sought to establish direct contact between one's soul and God, doing away with the cobwebs of unnecessary religiosities and rituals

that grew round religion. Raja Rammohun Roy's real strength and enduring work lay in this.

Mr. M. V. V. K. Rangachari, Vakil, and a member of the Rationalistic Society, understood Raja Rammohun Roy as an atheist, for he was an iconoclast pulling down idolatry, and a ruthless opponent of all the murky superstitions of the day that passed for religion. The speaker drew attention to the celebration of centenaries of Charles Bradlaugh in England and Ingersoll in America, who were the pioneers of free thought and political freedom movements, and classified Raja Rammohun Roy with them.

The President observed that the difference between a theist and an atheist was only in the letter 'a.' If fighting superstition was 'atheism', the President said Raja Rammahun Roy was an atheist.

Mr. Jatavallabha Purushottama, B. A., of Kovvur, representing Sanatana Dharma, said, at a time when Christian missionaries were about to convert educated India into Christianity, Raja Rammohun Roy established the Brahmo Samaj and saved Hinduism. He further said that the Upanishads were read and understood only among Brahmos, besides a few learned Pandits. The present generation was fortunate because Rammohun Roy stood for English education.

Mr. Peddibhoka Subbarayudu spoke from the theosophical point of view, and said that great

men came into this world with a mission and fulfilled it.

Mr. Chillariga Narasimha Rao Pantulu, retired Registrar, spoke from the view point of the Bhagavatam, and said that Rammohun Roy correctly understood and practised the philosophy of life propounded in the Gita and Bhagavatam.

Mr.*D. Krishna Sastri read some Telugu verses written by him.

This meeting, (and the whole Celebration) came to a close after the giving of thanks by the President to all those that had participated in it, and made it the tremendous success that it was, to the Chairman and members of the Municipality who had unanimously resolved to re-name the Cutchery Road as "Ram Mohun Roy Road" and to the Satyalingam Naicker's Charities for specially feeding the poor in memory of the occasion.

Although this meeting came to a close at a very late hour, the vast audience sat still to the very end. Literature in Telugu and English on the various phases of Rammohun's life and work was freely distributed on all the days of the celebrations.

The celebrations made a profound impression throughout the Andhra Desa. After the last meeting, there was an informal gathering of all the visitors and local men, and it was resolved to keep up the continuity of the work which had been so well started under the auspices of the Centenary Committee.

Rajahmundry.—The Centenary of Raja Rammohun Roy, the pioneer and prophet of Modern India was celebrated here with due *eclat* for 3 days. The proceedings began on the morning of 24th September with Divine Service in the Prarthana Samaj by Sir R. Venkataratnam Naidu.

On the 25th about 250 poor people were fed in the Ananda gardens. In the evening there was a Ladies' Gathering in the "Stree Samaj" when Miss H. Kaveribai B. A., L. T., presided and Mrs. K. Saguna and Miss Kamala Ratnam spoke on the various activities of Raja Rammohun Roy.

On 26th a cosmopolitan dinner was arranged when the *elite* of the city were present. The pleasant function of naming the road on which the Town Hall stands after Rammohun Roy was performed by Mr. S. K. Chettur, I. C. S. Sub-collector, who presided over the public gathering of the evening in the Veeresalingam Town Hall. The street, which was till recently called the Hospital Road, was named after Raja Rammohun Roy. Mr. Chettur said that there was great need for a reformer of that kind at the present time, as there were still persons in India who favoured 'Sati.' Mr. T. V. Seshagiri Row Naidu spoke on the "Spirit of Rammohun Roy", and Mr. J. Ganganna, Headmaster of the Veeresalingam High School, on "The Kingdom of God."

Divine service was held by Mr. Nabhi Jagannadha Rao of Cocanada, on the morning of Sept-

ember 27. In the afternoon, a procession started from the Godavari Station, passed through the important streets, and terminated at the Veeresalingam Town Hall, where a public meeting was held under the presidency of Rao Saheb Dr. V. Ramakrishna Rao. He said that it was perhaps nature's will that they were to celebrate Gandhiji's birthday, and mourn the demise of Dr. Annie Besant, and again to celebrate the Centenary of Raja Rammohun Roy, the towering personalities of India and the world, during this Puja week and 'Mahalaya' month. He eulogised the various activities of Raja Rammohun Roy, describing how he fought for the emancipation of humanity in the social, political and religious fields. Then he called upon the poet. Ch. Lakshminarasimham to present to the Town Hall the portrait of Raja Rammohun Roy on behalf of the Centenary Committee. The poet in his own eloquent and fluent manner read some verses from his newly published book 'Kripambunidhi' (ocean of mercy) and felt glad that he was spared to witness the Centenary of Raja Rammohun Roy, whose footsteps he faithfully trod throughout his life, and thanked the Committee for the opportunity he was given.

Mrs. Naziruddin B. A. in unveiling the portrait said that it was an esteemed privilege for her to unveil the portrait of one who fought every inch of his life for the emancipation of her sex.

Mr. Subba Rao Pantulu, as a Trustee of the

Town Hall, accepted the portrait. Two gold medals were awarded to two students of the sixth form for standing uppermost in the Elocution Contest conducted by the Committee. After inspiring speeches by Messrs. B. Narayanan Deo, D. Venkata Rao, and P. Sundarasiva Rao, and verses by Messrs. T. Achuta Rao, K. Dharmanna, a Harijan poet, and K. Kasipathi, the function came to a close.—(*Selected from the "Swarajya" and the "Justice". Madras*).

Bangalore.—Glowing tributes were paid to the life and work of Raja Rammohun Roy, "the first and the greatest of Indians of modern India" at a public meeting held on 27th September at the Intermediate College Hall, under the presidency of Dr. Sir C. V. Raman. The meeting, which was got up by the Bangalore Brahmo Samaj, was very largely attended, and several ladies were present.

Sir C. V. Raman in the course of his introductory remarks said that Raja Rammohun Roy was the founder of a community, which though numerically small, had yet exercised great influence on present day India. One had only to read the barest account of the life of Raja Rammohun Roy to realise that he was truly a remarkable man. At the present day, much of what he had done might appear a little obvious. To realise the work of Raja Rammohun Roy, one had to transport himself to the days when Rammohun Roy lived,—a period when western education had

made no kind of impression in India. Dr. Rabindranath Tagore truly summed up the Raja's position in modern India, when he said that "Raja Rammohun Roy was the first and the greatest of the Indians of modern India". The speaker was reminded on the occasion of the remarkable difference between Bengal and South India. One of the most striking differences was that in Bengal they loved to honour their great men. During the last 4 or 5 years, he, the speaker, was frequently called upon to speak on this or that anniversary or centenary. Such a spirit was not to be found in South India. The speaker sometimes wondered why nothing of that kind was done to honour great South Indians. He would only mention Sir K. Seshadri Aiyar, who had transformed Mysore. This instance was only typical.

Proceeding, Dr. Raman said that Raja Rammohun Roy was a great Indian, and his message was one that would appeal to every community, every province, and every man and woman. His message had a significance. It was the true voice of India trying to be heard in every nook and corner, to banish suspicion, superstition and obscurantism. The speaker did not think that even at the present day the need for that message had disappeared. The hundred years that had elapsed since the death of that great man, had not witnessed the extinction of the great evils about which he spoke and wrote so energetically.

"We to-day, in India, are in many matters, living still very back in the 18th century. The hundred years of progress of Rammohun Roy's influence has not touched us in many matters. We have yet to realise that if India is to hold her own, we should have no hesitation in sternly rejecting everything, which, though sanctified by time, is nevertheless something we should be ashamed of. One can notice in our present social and religious belief, many an attitude and habit which are wholly unjustifiable." The speaker would only mention the attitude of orthodox men in regard to the rights of women. The Advocate of orthodoxy shouted in horror when the rights of women were sought to be improved. So long as there were such men who exercised their influence on the minds of the country, it would be very necessary to recall the lesson of Rammohun Roy, and his message was very necessary to raise Indians from this quagmire of superstition and ignorance.

Dr. Raman, proceeding, said that he would not speak about the religious activities of Rammohun Roy. The speaker personally thought that "the less of religion we have, the better we shall be."

Miss V. T. Lakshmi, Head Mistress of the Kamala Bai Girls' High School, next addressed the gathering. She said that Rammohan Roy was the inaugurator of the modern age in India. Ever since his birth, he worked, suffered and

died for India. Rammohun Roy was a pioneer in education, social reform and political reform. He hated tyranny of every kind and worked for the rights and liberties of women and he was essentially a 'woman's man'.

Mr. N. Mahadevan, who next spoke, dwelt, on the many-sided greatness of Raja Rammohun Roy and appealed to the people to cast off age-long customs and beliefs which did not fit with the present day conditions.

Mr. K. T. Bashyam said that Rammohun Roy's idea of the essential unity of Godhead amidst the apparent diversity of religions and the establishment of a common mode and place of worship for every Indian, be he a Hindu, Muslim, Christian, Parsi or Jew, of any caste, colour or creed, thereby bringing the votaries of every religion together in a spirit of brotherhood, were indicative of that far-seeing vision which a hundred years ago envisaged the making to-day of a League of Nations, of a Parliamaent of Man. Love of liberty was the essence of Rammohun Roy's life as a reformer. His love was confined not only to India. Wherever, in whatever part of the world, humanity progressed, the heart of Raja Rammohun Roy responded in delight,—so universal was his love of humanity. Proceeding Mr. Bashyam said that there were a number of wrongs, great and small, at the present, like the curse of untouchability, the economic slavery of women, the grinding poverty of the masses, the

helpless sufferings of the labouring classes, etc., which required to be redressed, and the country was in dire need of persons like Rammohun Roy. The speaker believed that the spirit of Rammohun was abroad, and that the day would not be far before they commemorated his day in accomplishing what he attempted in the cause of humanity,—the brotherhood of man.

Messrs. W. H. Hanumanthappa and N. Ramamurthi then addressed the gathering.

In bringing the proceedings to a close, Dr. Raman expressed his thanks to the organisers of the meeting for giving him the opportunity to pay his tribute to Rammohun Roy. Rammohun Roy was one of the galaxy of thinkers who had given all their best to the service of the country.

With a vote of thanks proposed by Mr. B. V. Narayana Reddi, the meeting terminated.—*(Hindu, Madras)*

There was also a procession earlier in the day, which started from Yelahanka Gate and terminated at the City Brahma Samaj Buildings, Cottonpet.—*(Justice, Madras)*

Another account of Sir C. V. Raman's speech, from the *Swarajya, Madras*, is given below :—

Sir C. V. Raman in his introductory remarks observed that they had assembled there to perform a duty both to themselves and to the country, by celebrating the Centenary of Raja Rammohun Roy. Raja Rammohun Roy, Sir C. V. Raman added, was the founder of a community which

though numerically small, had yet exercised great influence on the present day India. He (chairman) was present there not either as a member of that community, or as a follower ; nor because he was entirely in agreement with that Brahmo community ; but they had only to peruse the life, activities and the writings of Raja Rammohun Roy to realise what a truly remarkable man he was. At a time when the western education had not made any impression in India, it required enormous courage and daring to say or do something as Raja Rammohun Roy did, against the general public opinion, however wrong the latter might be. As Dr. Rabindranath Tagore put it, Raja Rammohun Roy was the greatest of the Indians of modern India.

Incidentally the chairman remarked that there was a difference between Bengal and South India. He said that although it was Sir K. Seshadri Iyer who transformed Mysore, and was the man responsible for the electric light which they were enjoying at present, yet he saw no trace anywhere of an attempt to celebrate his memory.

Referring to the message of Raja Rammohun Roy the Chairman said that his message was one that would appeal to every community and province, man and woman alike. His message was the true voice of India trying to be heard, of a people enveloped in a cloud of ignorance, superstition and obscurantism. It was refreshing occasionally to turn to the writings of Raja Ram-

mohun Roy and his ideal. Although it was a hundred years since Raja Rammohun Roy had passed away, yet they had not seen the extinction of the growing evils. They, in India, were still living far back in the 18th century,—small years of progress. They still thought to hold fast to all old things in their civilisation. He agreed that they should hold fast to things good in their religion, although old. But they should have no hesitation whatsoever in sternly rejecting everything, though sanctified by age and custom nevertheless, everything which was not in keeping with the changed conditions of the country, whether social, religious or political,—things which were wholly unjustifiable.

Sir C. V. Raman next referred to the great advocacy of Raja Rammohun Roy for the rights of women. He also referred to the opposition of some advocates of the orthodox society, when the rights of widows for bare maintenance were passed. There were still obscurantists who believed that every thing that had come down to them by custom was good. So long as there were such men, and so long as such men were in positions of authority and exercised their influence in the country, so long was it necessary to recall the lesson Raja Rammohun Roy gave them. He said that so long as social evils were perpetrated in the name of religion, his voice should come down to them to rouse them from the quagmire of superstitions, ignorance

and social cruelty. Personally, he said, the less of religion, they had, the better it would be for the country.

Coimbatore.—The Centenary of Raja Rammohun Roy's death was celebrated on 27th September at the Y. M. C. A. Hall under the presidency of the Rt. Hon. V. S. Srinivasa Sastri. There was a crowded gathering. The proceedings began with a prayer.

The Rt. Hon. S. Sastri, in speaking on the life of Raja Rammohun Roy, said that the large audience whom he had the privilege to address was proof of the great interest evoked by the occasion. It was to be presumed that Raja Rammohun Roy's life and work were also largely known to the audience, and he should perhaps keep his speech within strict limits. To Rammohun religion was the central interest, and therefore quite early, much earlier than in the case of other youths, he began to think of the great problems, of God, and of the way He should be worshipped by men. Now he came to a sketch of the various activities in which Rammohun was engaged. His mind seems to have been of a very capacious order. No branch of knowledge but was familiar to him. He also learnt all about Christianity. His idea was that under the surface of all these religions, there was a common core of spirituality, of truth, which alone was the vital thing. Any one who, not understanding this, or understanding this only partially, let his life linger amongst the

superficialities and the observances merely of the various religions, denied himself true contact with God. And so throughout his life Rammohun laboured to establish the nature and scope of this inner core. They would see that towards the end of his life, in order to give an objective form to these teachings of his, and to provide a home where people of his way of thought might meet and carry on their prayers in their own way, he founded what was now known as the Brahmo Samaj. Besides this religious activity there were many other things to which Raja Rammohun Roy devoted himself.

Speaking of another great work of the illustrious Raja, viz., that in connection with the abolition of "Sati", Mr. Sastri said, that this institution of "Sati" had got a great hold on the Bengali mind. In fact it was much more prevalent there at that time than it was over the rest of India. Proof of it was to be found to-day in the stray cases that were reported even nowadays of an actual "sati" having been performed, or an attempt at it having been made. It was quite an extraordinary grip that that this idea had on the Bengali woman. Even in this sphere Raja Rammohun Roy's labours were not destined to bear fruit easily or quickly. It was not until the year 1829 in Lord William Bentinck's time that the reform was actually promulgated as a decree of the Government.

But perhaps the most interesting episode in

his life was connected with the freedom of the Press. It was not commonly known, so he the speaker, would devote a few minutes to a narration of the part that Raja Rammohun Roy took in this matter. In the interregnum between Lord Hastings and Lord Amherst, the Senior Member of the Council, Mr. Adam, acted as Governor-General. In his time there was published in Calcutta a paper called the *Calcutta Journal*. Its editor was a person named J. Silk Buckingham. Once an ecclesiastic of the Scotch Church named Rev. Bryce took the very remarkable step of changing his profession. They did not hear nowadays of a Bishop becoming a Collector. But this gentleman performed an exploit of that kind. He changed over from his ecclesiastical office, and took the place of Clerk of Stationery under the East India Co. Mr. Silk Buckingham grew indignant. He wrote in his paper that this conduct was unbecoming, and the Government should not have given the job to him,—a perfectly legitimate criticism in these days. But it was too much for Mr. Adam, the Governor-General at that time. He straightway ordered that Mr. Silk Buckingham should leave India within the space of two months, and if he was found in India after that, he would be deported. Not content with that, the next day he suppressed this newspaper, and promulgated a rule and ordinance that all newspapers and presses should take out licences before they could be published.

This restriction on the freedom of the Press excited a great deal of criticism at the time. Raja Rammohun Roy and his friends straightway prepared a great petition to His Majesty in England. This petition is commonly regarded as the Raja's masterpiece. It was an eloquent defence of the freedom of the Press ; and therefore it has been compared to the most famous plea for the establishment of unlicensed printing in England. They must all have heard of Milton's great work, known by the unpronounceable name of "Areopagitica". It was a rare piece of literature. The love of liberty which it breathed was of the most exalted kind. Rammohun's appeal from the decision of the Chief Judge of the Calcutta High Court was regarded as the Areopagitica of India. It contained 55 paragraphs of glowing prose. Even to-day they were worth reading ; for journalists had to carry on work under conditions which made it difficult, and their criticism of affairs was not free, spontaneous and helpful. In those days the whole subject was discussed by Raja Rammohun Roy in terms which would be applicable to-day. The subsequent history of that matter might be told in a few words. The petition to His Majesty had no effect at all, and the Press continued in shackles for a period of 12 to 13 years thereafter. It was in another interregnum that another temporary Governor-General, Sir Charles Metcalfe rescinded the restriction, and the Press became once more free.

He would now pass on to the last years of Raja Rammohun Roy's life. In order to find a home where One common God of all could be worshipped, free of ritual, free of all ceremony, and free of all particularities, he founded the Brahmo Samaj. He built the place himself and wished all to go to it who were like-minded. The foundation of that Samaj became the starting point of a new turn in the story of Hinduism. It was that church that had continued to live to this day under the designation of Brahmo Samaj. Unfortunately not many years passed before it split up into a 'Sadharan Samaj' and an 'Adi Samaj,' and the fissiparous tendencies of Indians cut into it very soon, and sapped its original force. The document by which he endowed this church and dedicated it to the public was an interesting piece, and he proposed to read out to them one of the clauses out of this document in order to give them an idea of the kind of people Raja Rammohun Roy wished to comprehend within this new Theistic Church. The clause that he would read contained really the pith of the whole document. They would find along with the substance a good deal of the jargon of the conveyancer. It was prof abundant of the breadth of view that he took, and the anxiety that he had that his church should really be a place of reconciliation of all creeds, that it should be a place where God was approached in the purest and simplest manner.

[Mr. Sastri then read out a clause from that document.] Continuing, he said that in the year 1830 Raja Rammohun Roy was appointed by the then Emperor of Delhi to conduct a case for him before the Court of Directors. The Emperor of Delhi was then a decaying potentate. But he conferred upon Rammohun Roy the title of 'Raja,' and started him on this mission. When Raja Rammohun Roy travelled, there was no means of rapid transport. He had to spend half a year on water. He went round the Cape of Good Hope. It would appear that when he landed at the Cape, he stayed on land for an hour, and then returned to the boat. He then met with an accident. The gangway ladder had not been properly fixed up, and he fell down in the ascent, and in consequence he became lame for the rest of his life. And it caused him most acute pain. Nevertheless, when he heard that two French boats were anchored near by, and that they displayed the famous tri-colour flag of the French Republic, so ardent was his love of freedom that he resolved to go and see the boats himself and salute the flag. It was a great physical hardship to him, but he did go against all advice. His love of liberty was said to have been one of his most remarkable qualities. There was a story of how when he went to England, and when the Reform Act of 1832 was being discussed in Parliament, he watched the the proceedings with the greatest interest, and told his friends that he would have

nothing to do with England thereafter if that Bill did not go through Parliament. The Act did go through, and Raja Rammohun Roy lived long enough to see the first Parliament under the new regime. In England he appeared to have succeeded in everything but his Delhi mission. The Court of Directors would not recognise the deputation of the Emperor of Delhi. But they were so anxious to show their high regard for the personality of Raja Rammohun Roy that they organised a public dinner in his honour. He was lionised during his brief stay there. He saw the King more than once. That was a great thing in those days, and it was proof of the hospitality and appreciation of worth which were the characteristics of the British race. Unfortunately, he took ill there, and just as he was planning to return, he had to be taken to a friend's house at Bristol; but he was called away. The place where he was buried,—he could not be cremated according to his wishes,—was now a sacred spot. Every Indian who went to England was told of it. Every year students and other people in London organised a pilgrimage and it was an act of Shraddha, as it were, which their people performed. That was the great man who died in the year 1833.

He was regarded commonly as the Maker of Modern India. That designation was no overstatement. Of course if the evening's discourse had been given to students instead of to grown

up people, it would have been far more useful. He, the speaker, trusted that as soon as schools and colleges were reopened, the minds of young people would be brought to dwell with reverence on the great career of the Raja, and to cherish his memory as one of the rich possessions of the community. The fact that he belonged to Bengal, that all his time was spent there, need not prevent them from appreciating the comprehensiveness of his outlook, and the rare quality of his patriotism. In fact, in the evidence that he gave before the Select Committee of Parliament, which every 20 years inquired into the affairs of India, for the renewal of the charter, he had put in three or four memoranda which were still cherished as monuments of learning and store-houses of accurate knowledge of Indian conditions.

After Mr. Sastri had spoken, Rao Sahib C. M. Ramachandran Chettiar, Messrs. T. S. Krishnamurthi Aiyar, M. A., L. T., Abdur Rahim, G. Venkatarama Aiyar, and others spoke on the life of Raja Rammohun Roy. With a vote of thanks proposed by Mr. T. V. Rajagopal, M. A., B. L., the function came to a close.—*Hindu, Madras.*

Cannanore.—The Cannanore Brahmo Samaj celebrated on the 27th September 1933 the Centenary of Raja Rammohun Roy with due solemnity and enthusiasm. In response to a widely circulated invitation and notice, a large gathering of men, women and children assembled in the morning in the newly constructed Bungalow of Mr. M. K.

Rammuni, opposite the Court Maidan, where the Memorial Service was held. After usual sankirtan by the members of the Samaj, Miss Leela Gopalan, (the Secretary's daughter,) the Music Teacher of the local Government Girls' High School, sang the well-known hymn "Sarvam Brahnamayam". The service was conducted by Sadhu Siva Prasad, with a stirring and eloquent Udbodhan explaining the significance of the life and message of Raja Rammohun Roy, the Saint, Seer and Prophet of modern India. The Minister explained to the assembly how the great Raja consecrated his life for the social, religious, political, educational and literary advancement of India. He showed that the Rajarshi was the chosen prophet of God for ushering in a redeemed world and a new civilisation. His sermon on the life and teachings of the great prophet created a deep impression on the orthodox people. At the conclusion of the service the genial host treated the assembled guests to light refreshments.

A special public meeting was also arranged at the Chowa Dharma Samaj. Mr. P. Kannan, a leading vakil of Caunanore, presided, and several young men gave addresses on the various aspects of the Raja's life. Sadhu Siva Prasad drew the attention of the audience to the spiritual side of his life. Mr. M. Ramachander, the local District Munsif, and several others from Cannanore, participated in the function. The chorus songs by the little girls who sang Brahmo hymns were much appreciated.

In the evening a public meeting was held in the Town Middle School, Cannanore. The school premises were decorated with festoons and flowers, and before the appointed hour people had gathered in large numbers from all parts of the town to pay their tribute of respect and homage to the memory of Raja Rammohun Roy, and to hear the speeches of distinguished persons. After Brahma-sankirtan and prayer, Mr. Ramachander, District Munsif, proposed Khan Bahadur Khalimulla Chida Sahib Bahadur, M.B.E., Deputy Superintendent of Police, to the presidential chair with a short and appropriate speech. The address of the president touched on the several aspects of the life of the great Raja with quotations from Arabic and Persian scriptures. The Khan Bahadur in his tribute to the great Indian stated that he was sent by God to India as His soldier to battle against ignorance, superstition, caste and idolatry, and to fight for the emancipation and uplift of women. The Raja's message of universal religion with no barriers of creed, scripture or prophet, with common worship for all, made a powerful appeal upon the audience. Mr. T. Krishnan (Vakil), President of the Cannanore Samaj read in Malayalam a short sketch of Raja Rammohun Roy's life written for the occasion by Sadhu Siva Prasad and printed by the Cannanore Samaj for free distribution. Glowing tributes to the memory of the Raja were paid by Messrs. V. Kunhikannan Nambiar, B.A., L.T., Moulavi Abdulla, H.A., and Muhammad Kunhi, a student, and the proceedings concluded with a fitting speech

by the president. The meeting terminated with kirtan and prayer. The entire celebration was an unqualified success.

Masulipatam. --The Centenary of the death of Raja Rammohun Roy was celebrated with great enthusiasm and success under the joint auspices of the townsmen and the local Brahmo Samaj for three days. Dr. V. Ramakrishna Rao came down from Madras on the 13th September; the same day Messrs. N. Jagannadha Rao and R. Balakrishna Rao, the party sent round by the A. B. P. Trust, also arrived. An informal meeting was held in the evening in the Mandir, and a tentative scheme was drawn up for the celebrations. Dr. V. Ramakrishna Rao and Mr. G. Subbiah, the Secretary of the Samaj, went round the town and secured the signatures of some of the leading men for convening a public meeting in the Town Hall. A Celebration Committee consisting of Messrs. V. V. S. Avadhani B.A., B.L., (Retd. Sub-Judge), Rao Bahadur S. Hanumantha Rao B.A., B.L., P. Pardhasaradhi, Md. Ali Raza B.A., B.L., District Munsiff, Rev. P. Ratnayya M.A., L.T., (C. M. S. Noble College), Mrs. S. N. Akhila Bai, L.M.S., T. Perayya Naidu (Retd. Engineer), K. Sivarama Krishna Rao, M.A., L.T., Principal Hindu College, A. B. Johnston M.A., (Cantab), Principal, Noble College, Dr. V. Ramakrishna Rao M.A., L.T., PH.D., U. Gopalaratnam, G. Subbiah, Secretary, Brahmo Samaj, and Convener, Celebration Committee, was formed. It was resolved (1) to celebrate the Centenary for 3 days, i. e. 25th, 26th and 27th September; (2) to present a Bromide

photograph of Raja Rammohun Roy to the local Town Hall, and (3) to request the Municipal Council to name the Road in front of the Brahma Mandir after the Raja. Dr. V. Ramakrishna Rao and Messrs. G. Subbiah and A. Suryanarayana Rao Naidu worked hard and completed all the arrangements, though the time at their disposal was very short.

The Divine Services in this connection were held in the morning in the Mandir which, with the quadrangle in front, was gaily decorated with flags and festoons, and a grand arch was put up at the gate announcing the Centenary Celebrations. The Town Hall, where the public meetings were held in the evening, was also similarly decorated.

On the morning of the first day (the 25th September) the opening Divine Service in the Mandir was conducted by Dr. V. Ramakrishna Rao. In his sermon on *Rammohun, the Devotee*, he pointed out how divine love gradually developed in Rammohun even in his early years, and ultimately deepened and formed the bedrock of all public activities in his later life.

On the second day Mr. P. Anjaneyulu conducted the morning service and gave a discourse on *Rammohun, the Nation-builder*. He showed how Rammohun laid the foundation of an all-round development of the country, and how he strove hard for the consolidation of the disintegrating elements in the body politic and the reconciliation of conflicting cultures and civilizations. The same day a Ladies' Gathering was held in the Mandir at 4 P.M., at which

Mrs. P. S. Anjaneyulu read a paper on *Rammohun and the uplift of women*, and sister Jnanamba of Bezwada conducted the prayer and gave a talk on Rammohun's life and work.

On the last day (27th September) Mr. G. Subbiah conducted the morning service, and delivered a sermon on *Rammohun the Man*. In a lucid speech he brought out all the outstanding features of Rammohun's character. In the afternoon poor people numbering about six hundred were sumptuously fed in the Mandir precincts.

The public meetings in the evenings were held in the Town Hall. The *Madras Hindu* thus describes the meetings :—

On the first day Dr. P. Venkatarama Aiyar, M. B. and C. M., District Medical Officer, was in the chair.

Mr. Ch. Srinivasa Row, B.A., spoke at length on the life and mission of Rammohun Roy with special emphasis on the social and religious side of his activities, and said that he marked the beginning of a new epoch in the religious evolution of India. Rammohun Roy stood at the confluence of two mighty streams, namely, the oriental and occidental cultures, and he breathed a new spirit and life into things old and time-worn.

Mr. V. Swaminatha Aiyar, M.A., next addressed the gathering on the progress of religious thought and evolution from epoch to epoch, and observed that Rammohun Roy deserved an eminent place in the hierarchy of religious and social reformers of the land. The speaker felt that Rammohun Roy

culled into his system all the essentials of Sana-tana Dharma, leaving out of account the ritualistic and minor aspects of Hindu theology. He did yeoman's service to the cause of Hinduism by making it sufficiently rational and adding a touch of modernity, which the conditions prevalent at the time rendered indispensable.

The Chairman exhorted the hearers to imbibe the spirit of Puritanism breathed into India's ancient religion by Rammohun Roy, and to lead a life of benevolence and humility, making social service the keynote of their lives.

On the second day Mr. V. N. Kudva, I.C.S., Collector of Kistna, presided over the meeting held in the Town Hall. Mr. G. V. Subbiah, Secretary of the local Brahmo Samaj, expatiated at some length on the basic principles of Brahmo theism and practice. Dr. V. Ramakrishna Rao, M.A., PH.D., ex-Principal of the P. R. College, Cocanada, and a leading Brahmo of South India, then delivered an illuminating discourse on the work of Rammohun Roy as a religious prophet and saint. The Chairman observed in his concluding remarks that the Raja was universally recognised as the forerunner of the modern age, and that his versatile genius and penetrating intellect had led him to be the founder of the Brahmo Samaj.

Mr. C. Govindan Nair, B.A., B.L., Bar-at-Law, District Judge, Kistna, presided over the third day's meeting in the Town Hall, which opened with prayers by Mr. P. Anjaneyulu of the Brahmo Samaj. Mr. Ch. Balakrishna Sastri, M.A., L.T., paid

a glowing tribute to the great founder of the Brahmo Samaj, and said that inspite of honest differences of opinion in evaluating the work of Rammohun Roy as a religious reformer and teacher of mankind, it had to be conceded that he was the Maker of Modern India.

Dr. Akhilabai made a short and impressive speech surveying Rammohun Roy's work in the cause of the uplift and emancipation of women. He was the champion of the rights of womanhood in India, who could never be too grateful to him for the soft corner he ever had in his heart for them.

Mr. K. Ratnayya, M. A., Noble College, then addressed the gathering on the devotional side of the Raja's activities. He said that he had come to pay his tribute to the memory of Rammohun Roy as a Christian, and said that what characterised the Raja's work from the beginning to the end was philanthropy or love of humanity. His life was centred in love, and was lived for the service of man. Love of God was, with him, love and service of man. His contact with English literature and Christian missionaries of the time sowed in him a passion for diving into the depths of Christian theology, which he did in no time with his penetrating intellect and versatile knowledge. With all that he was essentially a Hindu and died a Hindu. He showed that Hinduism had in it all the essentials of a true and great religion, and that shorn of its ritualistic side, Hinduism, as could be made out from the Vedic theology, was as great a religion as

it could be. The speaker appealed to the hearers to live the life of purity and devotion, which Rammohun Roy exhorted them to live, and to embody in their lives the great truths preached by him.

Mr. Govindan Nair, who presided, brought the proceedings to a close after paying a glowing tribute to the memory of Rammohun Roy, whose grave he had the honour of visiting at Bristol some time ago.

Mr. S. Hanumantha Rao proposed a hearty vote of thanks at the conclusion to the various speakers and other gentlemen who had contributed towards making the celebration a success.

Hyderabad (Deccan).—The Rammohun Roy Centenary was celebrated on the 27th September 1933 in the Hyderabad Brahmo Samaj (Hanuman Takadi, Sultan Bazar). Rev. L. Simpson, B.A., and Mr. G. A. Chandavarkar, M.A., spoke on the life and work of the Raja. Nawab Sir Amin Jung Bahadur, K.R. presided. A proposal for a permanent memorial in the shape of a Library, to be named after the Raja, was also brought forward. In the morning at 8-30 A.M. there was a Divine Service.

Bombay.—The Rammohun Roy Centenary was celebrated in the Bombay Prarthana Samaj Mandir from the 26th September to the 1st October, 1933. On the 26th September at 6-30 P. M. the opening Divine Service was conducted by Dr. Kashibai Nowrange, B.A., L.M. & S. On the 27th at 4-30 P. M. a public meeting for ladies was held under the auspices of the Arya Mahila Samaj, presided over by Mrs. Shantabai

Patkar, and addressed by Mrs Sharadabai Naravne, B. A. and Miss Krishnabai Javere ; and at 6-30 P. M. an address in English was delivered by Prof. V. N. Naik M. A., presided over by Mr. V. N. Chandavarkar, B. A., Vice-Chancellor of the University. On the 28th at 3-30 P. M., there was a social gathering, and at 6 P. M., a meeting was held under the presidency of Principal R. Kar ; Principal James Kellock M. A., and Mr. S. G. Warty, M. A. spoke in English. On the 29th at 6-30 P. M. there was another public meeting presided over by Mr. D. G. Vaidya, and addressed by Mr. N. R. Phatak, B. A. in Marathi, on Rammohun and National Uplift. On the 30th at 8-30 P. M. there was Harikirtan led by Mr. D. G. Vaidya. On the 1st October at 8-15 A. M. there was a gathering of the Sunday School children ; Mr. B. B. Korgaonkar presided, and Miss Sumati Naik, B. A. and Mr. G. L. Chandavarkar, M. A. spoke to the children. At 5-30 P. M. the concluding Divine Service was conducted by Mr. V. S. Sohoni.

[We shall give the substance of some of the speeches on subsequent pages.]

Poona City.—The Rammohun Roy Centenary was celebrated at the Ahalyashram, Poona City, from the 24th September to the 1st October, 1933. On the 24th, 25th, 26th, and 27th September Divine Services were held in the mornings with readings from the Raja's Life, conducted by K. Madhale and Mr.

V. R. Shinde. On the 28th at 10 A. M. there was a Children's Gathering ; and at 4-30 P. M. a Public Meeting presided over by Mr. V. R. Shinde. The following gentlemen spoke on the life and work of the Raja :—Mr. B. G. Jagtap, B.A., Mr. G. B. Shinde, Subehdar R. S. Ghatge, Mr. Madhale, and Mr. D. V. Gaikwad. On the 29th and 30th September and on the 1st October, Divine Services were conducted by Mr. V. R. Shinde and Mr. B. G. Jagtap, B.A..

Under the auspices of the Poona Prarthana Samaj a public meeting was held on the 27th September at 6 P.M. in the Gokhale Hall, where Mr. Kodand Rao of the Servants of India Society spoke on the life of the Raja.

Kakina (Rangpur).—On the 27th September the Rammohun Roy Centenary was observed at Kakina. There was a divine service in the Brahmo Mandir. The pulpit was occupied by Sjt. Kali Prasanna Das Gupta. In the evening there was a Memorial Meeting. It began with a prayer by Sjt. Lalit Mohan Sen Banibhushan. Babu Sukhamay Das Gupta M.A., read a paper on 'Sarvabhoun Rammohun'.

Chittagong.—The Rammohun Roy Centenary Memorial meeting was held in the Chittagong Sadharan Brahmo Samaj Hall on the 27th September, 1933, at 7 P.M., presided over by Mr. Ramaprasad Roy. Babu Baradaprasanna Ray offered a prayer, and the following ladies and gentlemen addressed the meeting :—Prof. A. Y. M. Abdul Haq on the affinities of Islam and Brahmo-

ism ; Rev. Dr. R. L. Biswas on the Raja's Religious Reform ; Srijukta Hemalata Bhattacharya on the Raja's labours for women ; Babu Subrata Chaudhuri on the versatile genius of the Raja ; Babu Barada Prasanna Ray and Babu Annadacharan Das on the Raja's deeply devotional spirit ; and the president on the Raja as the Leading Light of the Modern Age.

Barisal.—The Rammohun Roy Centenary was celebrated in the Barisal Brahma Mandir in the following manner.

On the 15th September, Friday, at 7 P. M. there was a meeting for awarding prizes for best essays on Rammohun Roy. Sj. Manomohan Chakravarti presided. After a hymn, the president offered a prayer. Then Miss Sucharita Das. (3rd year class) and Master Amiyakumar Das Gupta (2nd year class) the recipients of the prizes, read their essays.

After the prizes were distributed, some of the gentlemen present and the president made a few remarks on the essays. The meeting terminated with a hymn.

On 16th September, Saturday, at 7 P. M. there was a public meeting presided over by Sj. Satyananda Das B.A. Maulavi Hashem Ali Khan B. L. spoke on "Islam and Raja Rammohun Roy," and Sj. Nibaranchandra Das Gupta. M. A. B. L. on "Rammohun's contributions to the world's domain of thought."

On the 17th September, Sunday, both in the

morning and in the evening, there were Divine Services, Readings, kirtans and discourses, conducted by Sj. Satyananda Das and Sj. Monomohan Chakravarti respectively.

On 18th September, Monday, at 7 P. M. another public meeting was held under the presidency of Principal Satischandra Chatterjee. Sj. Gopalchandra Biswas B.L., and Sj. Satyananda Das B. A., spoke on "Raja Rammohun Roy and social Reform," and "Raja Rammohun Roy and Religion," respectively.

On this occasion the Barisal Brahmo Samaj published a short Biography of the Raja, priced 2 as. for the public and 1 anna for students.

Lucknow.—An extremely distinguished gathering of the *elite* of Lucknow was present at a meeting held in the evening of 11th October in the Ganga Prasad Verma Memorial Hall in connection with the hundredth anniversary of the death of the Raja.

The hall was packed to its utmost capacity, and the gathering was very representative of all the communities, both European and Indian.

Amongst those present were, Raja Jagannath Bux Singh and Kunwar Rajinder Singh, Ex-Ministers of the U. P. Government., Hon. Mr. Justice B. N. Srivastava, R. B. Pt. Shyam Behari Misra, Diwan of Orcha State, Dr. R. P. Paranjpye, Vice-Chancellor of the Lucknow University, Dr. R. D. Wellons, Principal, Reid Christian College, Mr. A. P. Sen, Prof. N. K. Siddhanta, Dean of the Faculty of Arts, Lucknow University, Mrs. Siddhanta, Dr. Miss

Manchester, Professor of the Isabella Thoburn College, Principal S. C. Sen, Messrs. Shambhu Dayal and A. C. Bose, retired District and Sessions Judges, Mrs. Minon, Advocate, Dr. Qutbuddin Ahmed, LL.D., Barrister-at-law, and many others. On the motion of Hon. Mr. Justice B. N. Srivastava, and seconded by Mrs. Mukand, Mr. C. Y. Chintamani took the chair. The proceedings commenced with a hymn composed by the Raja himself, sung by Mrs. Siddhanta.

Dr. R. P. Paranjpye was the first speaker. He stressed the catholicity of outlook of Raja Rammohun. Born and brought up in the midst of orthodoxy, Raja Rammohun had the breadth of vision to realise that the West had its good points which the East could profitably assimilate. He perceived that one of the principal causes of the downfall of India was the proneness of her people to hug the dead past and their refusal to adjust themselves to changing conditions.

Raja Rammohun Roy set himself to giving the outlook of his people a new orientation and bringing about harmony between the East and West. He was a great reformer in all spheres, social, religious, moral, political and educational. The abolition of *suttee* was his crowning achievement, for which he laboured strenuously and ceaselessly.

A great believer in liberty, he founded the Brahmo Samaj, and thus gave an impetus to independence of thought and the fearless pursuit of a new faith. Dr. Paranjpye pointed out how much India

owed to the Brahmo Samaj movement, which had comparatively few adherents but had produced some of the greatest leaders of India.

It was in no small measure due to Raja Rammohun Roy's endeavours that a change came over the system of education in the country. Whatever the defects of modern education, it was a fact that the growth of nationalism in India was the outcome of that education, and thus Raja Rammohun Roy could justly be called the Father of Modern India.

Professor N. K. Siddhanta said that the present generation was in a position to appraise correctly the greatness of Raja Rammohun Roy, as a hundred years after his death it could now judge and decide dispassionately, while his contemporaries were prejudiced and overborne with sentiments and traditions which he challenged. What struck one most about Raja Rammohun Roy's work was the colossal magnitude achieved in a short space of time. Professor Siddhanta said that Raja Rammohun Roy was, in addition to being the pioneer of reform, the Father of modern Indian journalism, and it was he that first protested against the Press Act of 1823.

Dr. R. D. Wellons remarked that Raja Rammohun Roy was thorough in all he did, and the most outstanding thing that he had done was to secure the recognition of the rights of women.

Dr. Miss Manchester said that when people glibly called Raja Rammohun Roy the pioneer of reform, they had to recollect that it meant his having encountered enormous opposition and obstruction.

became directly responsible for the establishment of a Unitarian church in England.

The proceedings terminated with a vote of thanks to the chair proposed by R. B. Pandit Shyam Behari Misra.

Allahabad.—Eloquent tributes of respect were paid to the memory of Raja Rammohun Roy, at a meeting held at Allahabad in the Prayag Mahila Vidyapitha Hall on 15th October in the evening under the auspices of the Bani Mandir, to celebrate the death Centenary of the Raja. Representatives of different communities,—Hindus, Muslims and Christians,—joined in the tributes paid to the great reformer who died a hundred years ago. Among those present at the meeting were Pandit Hriday Nath Kunzru, Mr. C. Y. Chintamani, Mr. Ramnanda Chatterjee, Mr. Hari Mohan Roy, Mr. Abdul Majid Khwaja, Dr. Manry, Dr. N. R. Dhar, Prof. A. C. Banerji, and Babu Sangam Lal. Mr. Gyanendra Chandra Banerji, retired District and Sessions Judge, presided.

The proceedings opened with a song by the students of the Jagat Taran Girls' School, a prayer by the president, a poem recited by Prof. R. R. Chakravarty, and a speech in Hindi by Pandit Kamal Narain Malaviya, a young student.

Principal B. N. Kar of the Anglo-Bengali Intermediate College, addressing the meeting, referred mainly to the educational activities of Raja Rammohun Roy. He said that apart from his mastery of a large number of languages, Raja Rammohun Roy

was thoroughly educated in the wider sense of the term. He mastered the religious books of three important faiths, Hinduism, Islam and Christianity. It was a wonder to many lawyers and jurists of the day that he had wonderful legal acumen also.

Rammohun Roy contributed a great deal to his own country. He raised the level of Indian life. He wanted that ancient Indian culture should be rescued from the inroads that were being made on it. That was his objective. The times were against him, and conditions most unfavourable. The period of his life was a very large period in the history of India. Dissensions, strifes, political factions, and other evils filled the country. He had to sacrifice himself in many ways, but he was not deflected from what he thought to be the right path, and tried his level best to reach up to his ideals. He helped others to found schools, and himself founded schools. He was also claimed, though the claim was disputed, to be the founder of Bengali prose. At any rate, his efforts for the furtherance of Bengali prose were of a very high order. Concluding, Mr. Kar quoted from Miss Collett the words : "Rammohun Roy stands in history as the living bridge over which India marches from her unmeasured past to her incalculable future."

Mr. Abdul Majid Khwaja said that from what he had read of Raja Rammohun Roy, it appeared that he was the first individual in India to make efforts to bring about unity. His first work was to write a book, in which he dwelt on the oneness of God. He was not only first in modern India to advocate the oneness

of God, but he also emphasized in other ways that principle, and, Mr. Khwaja asserted, if the Hindus and Muslims had acted on the principle advocated by Rammohun Roy, namely, that the Creator of all was one, the disputes that had cropped up in the modern age between Hindus and Muslims would not have seen the light of day. The speaker felt that Hindu-Muslim differences would have disappeared through unity of culture, the lesson of which was first given by Raja Rammohun Roy. He noticed that unity of culture existed in old days, but it was destroyed by modern culture. The speaker would feel that Raja Rammohun Roy had taken another birth, if people in this age began to pay attention to the principle of unity of culture, which could bring about complete unity in the country.

Dr. Manry of Ewing Christian College remarked that if they really respected Raja Rammohun Roy, they ought to lend their support to every effort that he made for the uplift of the nation.

Mr. G. C. Mukerji, speaking in Bengali, dwelt mainly on the quality of religious tolerance of Rammohun Roy, and Mr. J. K. Batabyal recounted his early adventures as a boy.

Mr. Ramananda Chatterjee, Editor of the *Modern Review*, who happened to be in Allahabad in connection with his treatment, then surveyed at some length, despite his indisposition, the life of Raja Rammohun Roy. He said that it was related in Rammohun Roy's biography that he used to address his friends and associates, his colleagues as well as his disciples,

as 'biradar', a Persian word. That was the very index of the life of the man. He never pretended to be either an incarnation of God, or a messenger of God, or a prophet ; but he simply wished that he should be taken as a brother, as a colleague, and Mr. Chatterjee said, those who tried to follow his example also looked upon him as an elder brother, as a precursor, as a forerunner, as a man who foreshadowed what India would be in the future,—not India alone, but in many respects the world also.

Proceeding, Mr. Ramananda Chatterjee said that Rammohun Roy seemed to be a most remarkable example of a unifier of people of different creeds and different races. He was a reconciler between the conflicting creeds, races and people in this world. In fact he was the greatest synthetist of his age. He was also, perhaps, the originator of the science of Comparative Theology. The idea of international fellowship, international co-operation,—internationalism,—of which people were now beginning to talk, Rammohun Roy conceived and gave expression to more than a hundred years ago. In his letter to the Foreign Minister of France which he had written on the question of demand of passports from foreigners, Raja Rammohun Roy referred to the methods of settlement of differences between different nations, and from that it would be seen, the speaker said, that a century ago Rammohun Roy outlined principles which afterwards led to the foundation of the League of Nations. The idea of Rammohun Roy that all men in the

world should share the joys and sorrows of one another, was not a mere theory with him. He actually practised what he professed to teach, and the speaker gave a few examples of it by referring to what Rammohun Roy wrote and did in respect of various other countries. He was such a lover of liberty that he had declared that if the law abolishing slavery, then on the legislative anvil, was not passed, and the people were not given liberty, he would give up residence in the British Empire. He had great regard for the French Republic.

As regards India, Rammohun Roy thought that all reforms were interdependent, and in fact he faced like a man all the burning problems of his day, political, social, economic and educational, and tried his best to solve them. Mr. Chatterjee said that the foundation of all the efforts of Rammohun Roy for the amelioration of the condition of India was religion. The root of all his efforts lay in religion ; but he did not think that his religion was the only religion. He accepted the principle that truth was to be found in all religions, and he included all men in his religious brotherhood.

Referring to Rammohun Roy's activities in connection with social reform, Mr. Chatterjee said that he did a great deal for the abolition of *Sati*. As regards the caste system, he published a translation of a very ancient Sanskrit book which was against caste, and he demonstrated his belief against the caste system by crossing the ocean and taking food with non-Hindus. As regards the condition

of widows, he showed in the course of two pamphlets that modern Hindu law was very unjust to widows, the older Hindu law giving a just and proper share to the widow in ancestral property. It was said that if Rammohun Roy had lived, he had in contemplation an enactment making the marriages of widows legal. As regards child marriage, nothing was to be found in his writings ; but there was an example in his family which indicated that he was opposed to child-marriage. In those days, when girls were married at the age of six, it was a courageous act on his part to have his grand-daughter married at the age of 16. He was also in favour of the education of women. He condemned polygamy.

Proceeding, Mr. Chatterjee said that Rammohun Roy's love of freedom was so great that he would rather cease to exist than not be free. That was his idea of freedom, not only for himself, but also for others. As regards his efforts for the political freedom of the country, they knew what he did for the liberty of the Press, for the system of trial by jury, for the separation of executive from judicial functions (which had not taken place yet).

About economic reforms, Rammohun Roy gave two tables showing how many millions of rupees were every year taken away to England. He complained that when British servants went back to England on retirement, they not only took away wealth but also experience. But if the officers had been Indians, the experience would remain

in India. His complaint, therefore, was that not only was there a drain of wealth, but also a drain of experience. Referring to Rammohun Roy's activities towards the uplift of peasants, Mr. Chatterjee said that Rammohun Roy was the first to propose that the rents of tenants should be fixed, and if they were excessive they should be reduced, and that all the peasants should be formed into a militia, so that the army expenditure might be reduced, and the people prepared for the defence of the country. As regards industry, he said that the caste system of the Hindus stood in the way of the improvement of industry, because people of some castes would not lay their hands to some kinds of handicraft. He felt that if people got over their prejudices, then they would become great industrialists. Rammohun Roy also felt that the caste system prevented unity, and that was one reason why they lacked patriotism. He, therefore, thought that for the sake of happiness in this world, they should get rid of caste restrictions. Referring to Rammohun Roy's educational activities, the speaker said that he started various educational institutions and fought for western education. As regards the linguistic attainments of Rammohun Roy, Mr. Chatterjee said that he learnt so many languages in order to have knowledge of different sects.

The president next addressed the audience in Bengali. An interesting programme of music was also arranged, and those who entertained the audience with delightful songs were Srimati Malina

Mullick, Kumari Hena Mukerjee and Kumari Reba Dutta, while Srimati Pratibha Devi, daughter of the late Mr. Durgacharan Banerjee recited a beautiful Bengali poem composed for the occasion.—*The Leader, Allahabad, 16th Oct. 1933.*

Colombo.—Eloquent tributes to the memory of the late Raja Rammohun Roy were paid by the speakers at the meeting held under the auspices of the Central Y. M. C. A., Fort, on 27th September afternoon, to celebrate the Centenary of his death. The meeting was held at the Gymnasium Hall of the Y. M. C. A., and was very largely attended, the gathering including a number of ladies. The Rev. J. G. W. Hendrie, Minister of St. Andrew's Scots Kirk, presided. The proceedings opened with an invocation hymn (Tamil) sung by Mrs. N. P. Pillai.

The Chairman, addressing the meeting, explained that they had met that afternoon to have their memories refreshed about the ideals for which Raja Rammohun Roy had lived, and to pay a tribute to what he had in his lifetime accomplished. After referring to the fact that on his death Rammohun Roy was buried under the elm trees in the garden of his friend's house in Bristol where he died, without any religious ceremony, and that 10 years later his remains were removed to one of the Bristol cemeteries, the Rev. Hendrie said that the life and work of Rammohun Roy were summed up by his friend

and successor in the memorial tablet over his grave (which Rev. Hendrie read out in full.)

Rammohun Roy was born in the year " in which the first Governor-General was appointed to India (1774), and belonged to a Brahmin family. The first period of Rammohun's life might be taken as that extending up to 1790, when he was 16 years old, and up to that time his education had been directed by his father. He was sent to Patna to learn Persian and Arabic, and there he came into touch with Mahomedanism, and, he also supposed, with the Buddhist religion. Later, he was sent to Benares, the sacred Hindu city, to study the ancient Sanskrit language, and in 1790 he returned home already convinced and determined as an opponent of idolatry, a declared reformer. There was no peace in his family after his return home, as neither his father nor his mother could understand what had happened to their son, and they went to the extreme length of driving him out of the home.

For four years he wandered from province to province, and even to the frontiers of Tibet, and it was not until 1796, when he was 22 years old, that he commenced the study of the English language, although later on he was a foremost supporter of Western education in India. It was then also that his opposition took definite shape to certain superstitious rites, particularly in connection with the treatment of women.

In 1804 his father died and with a freer hand he began publishing pamphlets in Persian, Arabic and Bengali. In this he was an expert, and, to quote a sentence from his own work,—because that sentence explained why the speaker had been selected to take the chair that evening,—“this (the publication of the pamphlets) raised such a feeling against me that I was at last deserted by every person except two or three of my Scottish friends ; and to the nation to which they belong I always feel grateful.” (Applause).

From 1800 until 1812 he was employed in Government service in various parts of Bengal, but in 1814 he retired, and came to Calcutta, and built a house which became the centre of the church which was to become the Brahmo-Samaj. From that time he devoted himself entirely to social reforms, politics, and always and specially religion, because he realised what they were to-day apt to lose sight of, namely, that without a sound religious faith, social reform was likely to bring no results at all.

From that year until his death, he worked for the social cause, for religious tolerance, and for truth. Finally in 1830, he went to England, it being said of him that he was the first Indian of rank and influence who had ventured to break through the inveterate prejudices of centuries by crossing the black waters. He went to England because he feared that the law which had been passed abolishing Sati

might not be confirmed by Parliament, and he saw that reform through its very last stages. Whilst he was in England he was received by the King and by leaders of thought. He gave evidence before several committees. But he was never to return. He took ill of fever, and died on the 27th September, 1833.

A Bengali solo was then charmingly rendered by Mrs. Das Gupta.

Dr. Ram, speaking next, dwelt on Rammohun Roy's work on behalf of Indian women. His courage and determination were the chief weapons he used in his work for women. Rammohun Roy in his time felt that the women of India were not occupying the place which they had occupied in ancient times, and that there were many disabilities which they suffered, the greatest of which was the custom of Sati, *i. e.*, the burning of widows alive on the funeral pyres of their husbands. He was first roused to the horrors of that awful custom by the burning of his own sister-in-law with her husband's remains, and from that time he worked incessantly for 15 years to bring about a reform. In the course of further remarks, Dr. Ram described Rammohun Roy's work against polygamy, and said that in his will he had disinherited any son or relative who had more than one wife at any one time. He never placed any convention or custom higher than what he considered to be right.

Mrs. Das Gupta then gave another solo rendering of a Bengali song to the great appreciation of the audience.

Mr. K. P. S. Menon, addressing the gathering next, said that a hundred years had passed since the death of Raja Rammohun Roy, but his fundamental dream, the spiritual and cultural unity of India, still remained unfulfilled. Perhaps the more critical among them might say that that meant that either his dream was unattainable, or that Rammohun Roy was not capable of realising his dream. Let them frankly admit that Rammohun Roy was not successful in seeing his dream fulfilled, but let them at the same time remember that success and greatness were not convertible terms. Not all successful men were great. If they were identical one with the other, one of the greatest men in the world to-day would be Lord Rothermere, (Laughter) ; and one of the greatest pieces of literature would be His Lordship's "Daily Mail." (Renewed laughter.) In judging the greatness of men like Rammohun Roy, however, they must adopt a higher criterion than success,—not what he did for his own generation, but what he left for succeeding generations to accomplish.

He did not for a moment say that Rammohun Roy was deficient in practical achievement, or that he was a mere dreamer, and only a visionary. He was a dreamer, but he was also a

realist, who dreamed by night and worked by day. He had a positive passion for work, and he did as much work and achieved as much as would crowd into a hundred lives, and in that respect he was undoubtedly great. His most notable triumph was in the sphere of social reform. Dr. Ram had given them a fascinating account of Rammohun Roy's championship of the cause of women, but perhaps Dr. Ram was too modest to say how much the women had championed the cause of Rammohun Roy. (Laughter.) But for the kindness of women in Tibet he might have died, unwept, unhonoured, unsung. He was the knight-errant of women, and remained always a favourite of women. ...

Mr. Menon then went on to speak of Rammohun Roy's successful efforts to suppress Sati, and said that he was always on the side of the under-dog. The cry of the under-dog always reached him, no matter from where it came. His sympathies were more than national; they were international. While discussing Rammohun Roy's work in the cause of religion, Mr. Menon recounted the problems that confronted him. ...

At the conclusion of Mr. Menon's speech the Chairman offered a few remarks, and the meeting terminated with a vote of thanks to the speakers and to the ladies who provided the musical items, proposed by the Rev. F. Kingsbury. —(*Ceylon Daily News, Colombo, Sept. 28.*)

Calcutta Sadharan Brahmo Samaj.—The Ram-mohun Roy Centenary was celebrated in the Sadharan Brahmo Samaj, Calcutta, according to the following programme :—

On 26th August Prof. Dhirendranath Chowdhury Vedantavagis, M. A., delivered a lecture on the Religion founded by the Raja. He pointed out clearly how Indian religious life had deviated for about 2500 years since the foundation of Buddhism from the paths traced by the Rishis of the Vedas and and Upanishads, and how the Raja had rediscovered the true religion of the Hindus, and how it might one day come to be the universal religion of humanity. On 2nd September Prof. Rajanikanta Guha, M. A. delivered a lecture on the Influence and Work of the Raja in building the Indian Nation. On 9th September Babu Krishnakumar Mitra, B. A. delivered a lecture on the Social and other reforms inaugurated by the Raja. On 16th September Dr. Hiralal Haldar, M. A., PH. D, delivered a lecture in English on the Universal Religion of the Raja. On the 23rd September the late lamented Mrs. Kamini Roy, B.A., presided over a meeting in which Miss Jyotirmayi Ganguli, M. A. and Mrs. Kumudini Bose, Saraswati, B. A., spoke on the work of the Raja for the amelioration of the condition of the Hindu women.

On the 24th September, Sunday, the morning service was conducted by Babu Sris Chandra Ray,

Vedantabhushan, B. A., who preached a sermon on the Religion of the Raja. In the evening the service was conducted by Babu Rajanikanta Guha, M. A., who preached a sermon on Raja Ram-mohun and Brahmopasana. On 25th September, Monday, the morning service was conducted by Mrs. Avanti Bhattacharya for ladies. In the evening Prof. Dharendra-nath Chowdhury, Vedanta-vagis, M. A., delivered a lecture on the Religious sadhana of the Raja, who performed the difficult *vrata* of Purascharan 22 times.

On the 26th September Pandit Sitanath Tattva-bhushan conducted the morning service in English, and preached a sermon on the Methods of the Raja's religious sadhana. In the evening Babu Krishnakumar Mitra, B. A., delivered a lecture on the Raja's services to India, with special reference to the Bengali language and other reforms.

On the 27th, the main day of the Celebrations, service was conducted in the Samaj Mandir at 7 A. M. by Babu Satis Chandra Chakravarti, who preached a sermon on the Greatness of the Raja as a man. The other functions of this day held at the Rammohun Library have already been described (p. 1.)

On the 28th there was divine service in the Mandir in the morning and evening, Babu Pratul Chandra Som and Babu Bhabasindhu Datta respectively conducting the services.

Calicut.—Leading people of the town representing all castes and creeds, convened a public meeting on 11th September under the presidency of Mr. Pattathil Narayana Menon, M.A., B.L., retired Chief Judge of the Cochin Chief Court, to concert measures to celebrate the Centenary of Raja Rammohun Roy in a fitting manner. Messrs. Manjeri Ramaier, B.A., B.L., Swami Dharmanand, Brahmo worker, and Syed Mohammed made short speeches on different aspects of the life of the Raja, and impressed on the audience the desirability and necessity of celebrating the Centenary. On the motion of Mr. Ramaier, which was seconded by Mr. K. K. Pokker, B.A., B.L., it was unanimously resolved to celebrate the Centenary on the 27th September. Swami Dharmanand then moved a resolution constituting a Centenary Celebration Committee with Mr. Pattathil Narayana Menon as its President, Messrs. V. R. Nayanar, B.A., member, Servants of India Society, and K. Achuthan, Secretary, Brahmo Samaj, Calicut, as Joint Secretaries, and 12 other persons as members of the Committee, to make arrangements for the Centenary celebrations. It was seconded by Mr. N. Krishna Pillai, B.A., B.L., and carried unanimously.

Under the joint auspices of the Calicut Brahmo Samaj and the Centenary Celebration Committee, a varied programme was gone through from the 24th to the 27th September 1933 with great success.

On the 24th evening, Rao Sahib Dr. A. Gopalan conducted divine service in the Brahma Mandir, and Mr. Syed Mohammed delivered a lecture on Rammohun's various activities. On the 25th evening, sacred readings were conducted by Swami Dharmanand, and Mr. V. R. Nayanar, B.A., spoke on the greatness of the Raja in different fields of activity. On the 26th noon about 700 poor people, including many Harijans, were fed at the premises of the Brahmo Samaj by the Centenary Celebration Committee, the necessary funds having been collected by public subscription. Mention should be made here of the able and efficient manner in which the work in connection with the feeding was done by Mr. B. G. Ayathan, one of the Committee members. This was followed by a special divine service in the Samaj Mandir by Dr. A. B. Das, and a lecture by Swami Pranavanand Saraswati of the Punjab, an Arya Samajist. He spoke at length on the life and teachings of the Raja.

On the 27th morning a memorial divine service was conducted by Mr. B. S. T. Mudaliar, President of the Samaj. At 3 P. M., a procession started from Shanti Gardens at Chevayoor with placards and music, and led by Rao Sahib Dr. A. Gopalan, reached the Samaj Mandir, and at 3-15 P. M., a special prayer was offered there by Swami Dharmanand. A large procession was then formed from the Samaj Mandir and proceed-

ed to the Town Hall with placards, and a life-size portrait of Rammohun Roy with music and band. The procession was led by Dr. Gopalan, Mr. B. S. T. Mudaliar and others. It passed through some of the important streets of Calicut, making a deep impression on the minds of the people, and reached the Town Hall at 4-30 P.M., where a public meeting was held under the presidency of Swami Suvicharanand.

The Hall which was gaily decorated, was occupied to its full capacity by people of all castes and creeds, and many people had to stand in the verandah for want of accommodation in the hall. Booklets on the life history of Rammohun Roy in Malayalam were distributed among the audience by the Centenary Celebration Committee. Copies of the booklet were also sent to the interior parts of the district for free distribution.

The public function began with hymns on the Raja specially composed for the occasion, and sung melodiously by three Harijan boys, Mr. Pattathil Narayana Menon, President of the Centenary Celebration Committee, in his opening speech referred to the religious ideals of Rammohun Roy and to the Brahmo Samaj which embodies those ideals. He said that Rammohun was one of the greatest men ever born in India. A Brahmin by birth, he became the pioneer of all spiritual, social, educational, and political movements in India.

After the President's introductory speech, Mr. V. R. Nayanar, Joint Secretary of the Committee, read a brief report of the work done by the Committee. This was followed by a speech in English by Mrs. T. P. Kurien, B.A., L.T. She referred to the disabilities under which women suffered at the time of the Raja, and to his earnest and successful endeavours to ameliorate their condition. Sreemati Parvati Nenminimangalam, a Nambudri lady, who spoke next, also referred to the services rendered by the Raja to the unfortunate women-folk of the country. She narrated in brief but well-chosen words the career of Raja Rammohun Roy, and emphasised the importance of his work in connection with the abolition of Suttee and Polygamy. She stressed his greatness as the centre of religious, political and economic activities, a century back. Sreemati Parvati Antharjanam declared that Rammohun was very far in advance of his times, and even today many of the so-called liberals seemed to be mere conservatives by his side. Next, Rev. H. A. Popley, B.A., delivered a very impressive and instructive lecture on the universality of the Raja's religion. In the course of his speech, he dwelt on the Raja as a pioneer in all fields of public activity in Modern India. He was "the builder of the bridge", linking the very souls of different nationalities. He was a citizen of the world. Rev. Mr. Popley added that it was a pity that our children were now taught in schools

more of the Black Hole of Calcutta and Lord Clive's adventures than of the life and works of men like Raja Rammohun Roy. Mr. M. V. Alikoya next spoke on other aspects of the Raja's life. Swami Dharmanand next spoke on Rammohun Roy and the Brahmo Samaj.

The President then presented a medal awarded by Dr. C. M. Ayathan for the best essay on "Rammohun Roy, the Father of Modern India", in memory of his deceased son. The competition was open only to students of High Schools in Malabar. The Medal was won by George T. Joshua, a student of Tellicherry.

Swami Dharmanand next moved and Mr. V. R. Nayanar seconded a resolution in the Committee for opening a poor house in Calicut in remembrance of the Centenary Celebrations. Another resolution requesting the Calicut Municipal Council to re-name the Chintavalappe Road near the Brahma Mandir as "Rammohun Road" was moved from the Chair. Both the resolutions were unanimously adopted. With the President's concluding speech and a vote of thanks the pleasant and successful function came to a close at about 7-30 P.M.

At the instance of the Centenary Celebration Committee, all local newspapers published special articles on the life and teachings of the Raja. In this connection mention should be made of the *West Coast Spectator* edited by Mr. Kallat Raghavan, a prominent member of the Calicut

Brahmo Samaj. Its issue of the 24th September was largely devoted to articles on various aspects of the Raja's life.

The Centenary Celebration Committee has had the whole-hearted co-operation of many of the leading men of this town in making the celebrations the great success it has been. The Crown Cinema Company and the Radha Picture Palace exhibited the notice of the celebrations on the screen for several nights. Leading members of the public like Mr. Manjeri Ramaier were largely responsible for collecting necessary funds.

Alleppey (Travancore).—The celebration of the Centenary of the death of Raja Rammohun Roy took place at Alleppey from the 27th September to the 4th October 1933. On all these days there were divine services conducted by Messrs. E. Subbukrishnaiya, P. Kunhi Raman, and K. K. Madhavan, which were attended by the members and friends of the Samaj. On the 27th and 28th September, public meetings were held in a shamiana erected for the purpose near the Mandir, and at the Mullakkal Christian Institute, under the presidentship of Mr. S. Bahadur P. S. Mohamed and Rev. C. C. Thommen, respectively. Mr. M. C. Narayanan, and Mr. S. K. George, M.A., B.D., spoke on the 27th, and Mr. Balakrishnan Thampi, B.A., B.L., M.L.C. and Mr. E. Subbukrishnaiya spoke on the 28th. On both the occasions Mr. Kunhi Raman welcomed the people and made suitable speeches explaining to the audience the object of the Celebrations.

On the 29th there was a Children's Gathering in the Mandir, when about 80 children gathered. They were addressed by both Mr. E. Subbukrishnaiya and Mr. Kunhi Raman, after which refreshments were served to them.

On the 30th September and on the 1st October a Religious Convention was held, where representatives of Hinduism, Buddhism, Christianity, and Islam spoke on the first day, and those of Narayana Dharma, Ananda-Matam, Atma-Vidya Sangha and Brahmoism spoke on the second day. These meetings were largely attended, and they were conducted ably by Mr. K. Sankara Subba Iyer, B.A., B.L., District and Sessions Judge, and Mr. Velu Menon, B.A., B.L..

On the 2nd October a Ladies' Gathering was arranged under the Presidentship of Miss Vedakanun, M.A., L.T., and speeches were made on the life of Rammohun Roy by the lady speakers, Miss Bhargavi, Mrs. Aiyappan, and Mrs. Rohini Kunhi Raman.

On the 3rd October, a meeting was held specially for the benefit of the depressed classes, who gathered in the pandal in large numbers inspite of a down-pour of rain. Speeches were made on the occasion by Mr. Valoon, M.L.C., of Ernakulam, a representative of the Depressed Classes in the Cochin State Legislative Council, Mr. Velu Kutti Menon of the Nair Service Society, and Mr. E. Subbukrishnaiya. Mr. Balakrishnan Thampi, B.A., B.L., M.L.C. of Travancore presided on the occasion.

On Wednesday, the 4th October, the last day of the celebrations, a Social Party was held, in which

representatives of all classes were present, and the whole celebrations came to a happy termination with the singing of Mangalam by the members of the Alleppey Samaj.

The following summary of the speeches made at the Convention of Religions held under the presidentship of Mr. K. S. S. Iyer on 30th September is given by the *Hindu* of Madras :—

The Chairman, in opening the Session, said that it was quite appropriate and in the fitness of things that such a Convention should be held in connection with the Centenary celebrations of Raja Rammohun Roy, inasmuch as Rammohun made the first efforts in India to create a common platform for all religions to come together.

Mr. A. Krishna Aiyar, B.A., B.D., addressed the gathering on Hinduism. He said that whereas every religion could be traced to its origin, Hinduism alone stood out ancient and untraceable in its origin. So it was claimed to be the Sanatana Dharma. It was not to be mistaken with any particular system of practice by castes within it. Caste system or Varnasrama-dharma was according to guna and karma.

Mr. Manjeri Ramakrishna Aiyar, B. A., L. T., Headmaster, Sanatana Dharma Vidyasala, spoke on "Buddhism." He compared Rammohun Roy to Buddha, whom he characterised as the "rebellious child of Hinduism" in the words of Swami Vivekananda. He said that Buddha was the greatest missionary the world ever produced.

Rev. A. G. Verghese, speaking on Christianity, maintained that man could not attain salvation by following the spirit of law alone, remaining sinful at heart.

Mr. A. M. Kunju Mahomed, speaking on Islam, emphasised the ideal of brotherhood preached by Mahomed the Prophet, which alone could secure to man peace and happiness.

The Chairman, in winding up the proceedings, said that whatever might be the path by which people had to tread, the goal being the same, it was useless to argue about the relative importance of various religions. People must be true to their faiths, and act according to their convictions, so that people of all faiths might march together hand in hand towards the common goal.

Vizagapatam.—The Centenary of Raja Rammohun Roy was celebrated at Vizagapatam on 15th October. The programme included a number of meetings at different centres.

- (1) There was a meeting in the Hindu Reading Room at 8 A.M., presided over by Mr. B. Venkatarathi Raju, C. I. E., where Mr. P. Satyanarayana, Mr. Prata Narasimham and Mr. V. Suryanarayanamurti addressed the public on the life and teachings of Raja Rammohun Roy.
- (2) At the same time another public meeting was held in the Kurupam Market, with Professor M. Venkatarangaiyya in the chair, and addresses were given by Messrs. K. S. Gupta and K. Suryanarayanamurti on the work and achievements of Ram-

mohun Roy. (3) The third meeting was held in the Fort Mahomedan School, under the chairmanship of Mr. A. V. Bhanoji Rao, Municipal Chairman, when Messrs. K. Namassiva Rao, V. Ramabrahman, and Karri Souranna spoke on the ideals of the great son of India. (4) A fourth meeting was held in the Allipuram Municipal School under the presidentship of Mr. V. Sambamurti Somarajulu, when Dr. M. V. Krishna Rao, Mr. V. Buchi Sundara Rao and others spoke on the influence of the teachings of Rammohun Roy on the present times.

(5) At 4 P. M., a special meeting for ladies was held in the Hindu Reading Room with Srimati Ankitam Rama Devi in the chair, and several ladies addressed the gathering.

(6) In the evening a monster meeting of the public was held in the Victoria Diamond Jubilee Town Hall, which commenced with a fervent prayer by Prof. P. Ramaswami, Principal of the P. R. College, Cocanada.

Mr. B. Venkatapathi Raju, while proposing Dr. Sir S. Radhakrishnan to the presidential chair, announced to the meeting that the Vizagapatam Municipality had granted the request of the public to name the public road leading from the town into the Harbour after Rammohun Roy, and to permit a bromide photograph of Raja Rammohun Roy to be placed in the Town Hall. He then requested Sir S. Radhakrishnan to unveil the portrait.

Sir S. Radhakrishnan, in the course of his address, said that when Raja Rammohun Roy died a century ago at Bristol, his message and his work could not have been so very well and widely known as they were to-day throughout the whole of the country. His influence was infinitely greater to-day over India than it had been when he lived. And that was undoubtedly due to the celebration every year in every part of the country of his death anniversary.

Continuing, Sir S. Radhakrishnan said : We are to-day entering upon a different political future. We see around us racial and communal feuds which are threatening our future. Attempts are being made to divide the country, and not to strengthen it by creating unity. Our social difficulties are exaggerated into national proportions. We require a remedy for this state of affairs, and the message of Raja Rammohun Roy is peculiarly appealing at this time. We are struggling for the development of national self-respect and unity. A juster social order and a more stable unity are necessary for the realisation of our social and political ambitions and the achievement of our national progress. It is therefore imperative that all patriots and political and social reformers should find out what is wrong with our nation. We must be able to discern what are the essentials and non-essentials of religion. The Mahabharata has stated : 'Whatever is offensive to your mind, do it not unto others'.

It is a gospel of universality, a gospel of inclusiveness. There is to-day a divergence between principles and practice. The message of Rammohun Roy should help to bring about a reconciliation between the two, and to clear up maladjustments.

There has been a very ordinary criticism in recent times that religion and politics should be kept apart. So long as we interpret both in a narrow sense, the criticism is well deserved ; but there is an essential sense in which religion is politics, and all politics is the highest kind of religion. If politics means communalism, sectarianism, job-hunting, etc., then it is purely selfish, and there is no religion in it. Our own great reformer of the present age, Gandhiji, has said that there are many people who are really politicians at heart, but put on the garb of religious men, while there are many religious men who deal with politics. Gandhiji's great interest in politics is to establish the essential principles of religion by truth and non-violence. We might criticise his methods, but the fundamentals are there. We shall never be able to establish unity in the country until we understand the fundamental truth underlying society, and build up a stabler and juster social order. Raja Rammohun Roy was an ardent patron and an intensely religious man, and he went to England not so much for the attainment of a religious task, as with a political object in view for the furtherance of India's

happiness. He realised that, until the people built up a more equitable social order, no unity could be achieved. It is absolutely imperative that before we are able to work together as a single nation, harmony and unity must be established,—not a unity by calculation but one from deeper motives. The motive force of Rammohun Roy's religion was a deep faith in the in-dwelling God. Dogmas might differ, but all religions speak with one voice as far as essentials are concerned. The one golden thread running through all religions is compassion for suffering humanity. The essence of all religions is service to humanity, for there is nothing nobler than humanity.

Dr. Radhakrishnan then unveiled the beautiful portrait of Raja Rammohun Roy, a gift by Mr. B. Venkatapathi Raju, which the Vizagapatam Municipality had permitted to be hung up in the Town Hall, and in doing so, said that if the memory of that great son of India served to kindle in us a desire to follow his example, the celebration of the Centenary would have helped us along the road to a solution of our present difficulties.

Mr. V. Srinivasa Rao then read a paper giving a critical biographical sketch of the life of Raja Rammohun Roy.

Miss Kameswarmma dealt with the incalculable services rendered by Rammohun Roy to the women of India in securing the abolition of Suttee, recognition of more equitable inheritance rights

for widows, and improving their condition in general.

Mr. Abdul Huck, speaking in Urdu, said that it was not right to say that Rammohun was merely a Hindu. He transcended every form of religion, but comprehended all religions, and more than anything else, he carried the Islamic monism into every sphere of his activity, and established cosmopolitanism.

Dr. P. Kutumbayya, Babu Chakravarti, Dr. T. A. Purushottam, Dr. R. Krishna Rao, Dr. T. R. Seshadri, and Professor P. Ramaswami also addressed the gathering.

Dr. S. Radhakrishnan, in bringing the proceedings of the meeting to a successful termination, said that the various speakers had made a comparison between the condition of India a century ago and the condition as it at present existed, and then speculated on the future. We in India had lived in this holy land for millenniums, and although we had made mistakes, not an age had passed in the history of our country without producing a saint, not a single generation had passed in which types of great religious austerities had not been produced, from the great Buddha of the old to the present Mahatma Gandhi. Incessant had been the contribution of India to the cult of spiritual religion. So far as great spiritual ideals are concerned, India had kept the lamp alight during all the centuries.

Referring to a remark made by Dr. T. A.

Purushottam that when asked about religion several young men emphatically stated that they considered that "religion was bunkum," Dr. Radhakrishnan remarked that he had a great deal of sympathy for those young men. Religion to-day consisted of ritual. The so-called anti-religious movement in Russia was not so much directed against religion as such, but against an injustice perpetrated by an established body in not improving the condition of the millions committed to its care. The proletariat only wished to establish a social brotherhood in the world. True religion might be defined as "spiritual good manners." Just as we had in society certain good manners, even so had we in matters of religion, which it was the duty of every individual who claimed to be cultured to possess. Therefore universality and spiritual good manners were matters of one's own personal experience. They formed the cardinal principles of the Upanishads. Raja Rammohun Roy was able to achieve what he did, because he knew what was the husk and what was the essence in religion.

With a vote of thanks, the meeting came to a close.—(*The Hindu, Madras*).

Guntur.—The Celebration of the Rammohun Roy Centenary at Guntur commenced with Divine service in the Prayer Hall of the Prarthana Samaj on the morning of the 27th September 1933. Mr. T. S. Prakasam B.A., L.T. officiated as Minister on the occasion. There was

feeding of the poor at noon at the Annadana Samaj.

In the evening the portrait of Rammohun Roy was taken in procession with Bhajan from the Mandir to the Municipal Public Library, where a public meeting was held under the president-ship of Mr. A Kaleswara Rao B.A., B.L. of Bezwada, who is much respected in the Andhra country as a selfless patriot, a social reformer, and a national leader. The proceedings commenced with a hymn. The speeches are thus summarised in the Madras papers :—

Mr. A. Kaleswara Rao in his opening speech said that we were passing through the days of Asiatic renaissance and struggle for national freedom carried on by every Asiatic country, and that Rammohun was rightly called the Founder of Modern India and of Indian Renaissance.

He was born and lived at a time when the East and West came together permanently, when the British Rule was being established in India, and when scientific, political, and economic movements were going on in the West. He wanted that his country also, which had been in spiritual, moral and political decadence, should become once more a great nation. Rammohun deplored that the country should have been divided into innumerable warring creeds, sects, and castes. He was a profound scholar in several languages and studied Hinduism, Islam, Christianity and Buddhism in their original, and

made a synthesis of all these great religions, and declared that there was an underlying unity* in all of them, and that was the Fatherhood of God and Brotherhood of Man. He wanted that his countrymen should give up the appalling superstitions and sectarianism, and go back to Monotheism as preached by the Upanishads, the Qoran and the New Testament.

His great contribution to religious reform was invaluable even today, as our salvation lay in understanding and appreciating the fundamental unity of all religions existing in India, and rising above communalism and sectarianism which are the greatest barriers to our national progress. The sympathetic understanding of, and the respect and tolerance for, the various religious sects, as preached and practised by Rammohun Roy, is even today an invaluable asset for national solidarity. Continuing, Mr. Rao said, the Trust Deed of the Brahmo Samaj, where all persons without distinction of caste and creed could meet together on equal terms and worship the common Father, was a document of national importance. It was only on the fundamental principle of Fatherhood of God and Brotherhood of Man, for the enunciation of which Rammohun Roy strove throughout life and made great sacrifices, that we could fight for the removal of the untouchability and other inequities of caste and creed, and establish a real social democracy,

Mr. Rao declared that Raja Rammohun Roy, Mustafa Kemal Pasha, and Mahatma Gandhi were the greatest friends of womanhood, as they abolished Sati, removed Purda, and made women equal partners in national struggles and national freedom, respectively. Rammohun wanted that his countrymen should become modern in outlook and thought by imbibing western sciences and western political and economic ideas, without at the same time destroying the inherent spiritual genius of India. He had a vision of Modern India as changed by political freedom from England a hundred years after him. Mr. Rao said that India's natural aspiration for self-determination could be traced to him.—(*The Swarajya, Madras.*)

Mr. V. Bhavanachary, the President of the Celebration Committee, then requested the Chairman of the Municipal Council to accept and unveil the photograph of Rammohun Roy in the Municipal Library.

Mr. N. V. L. Narasimharao thanked Mr. Bhavanachary and the Celebration Committee for the presentation of the picture to the Municipality, and said that it was in the fitness of things that the photo of a great and modern sage like Rammohun Roy should adorn the walls of the Municipal Library.

Speaking next, Srimati V. Padmasanamma, B.A., member of the Andhra University Senate, said that to correctly assess the value of the services rendered by Rammohun Roy to this country,

one should peep into his times and realise the great obstacles that were thrown in his way by society. She referred to the facts of Rammohun Roy going to Thibet at the age of fifteen to discuss with Buddhist monks, and his being saved from persecution by the women of that country. That was the reason, perhaps, for his championing the cause of Indian women, and for his ceaseless efforts at abolishing the cruel custom of Sati. The speaker also referred to his campaign against polygamy, and his efforts to secure for women legal rights to property. The women of India, the speaker concluded, would always cherish his memory with gratitude.

Mr. K. Satyanarayana Chowdhary said that he differed from those who thought that Rammohun Roy had founded a new religious school. In the speaker's opinion it was not so. Rammohun was a universalist, who strove for establishing a common platform for all religions. Rammohun was truly the Father of Modern India, and his memory would be ever green in the minds of his countrymen.

Mr. Perupettan, B.A., L.T., said that what struck him most in Raja Rammohun's life was his great tolerance for other religions and his inoffensiveness, his great love for truth, and his courage of conviction. It behoved them all to contemplate on his life; for admiration would beget imitation, and imitation would beget regeneration.

Janab Ahmed Abdulla Sheriff Sahib, B.A., L.T., speaking next, said that he fancied that "Ram" was equivalent to "Rahim" in Arabic, which meant the compassionate, the merciful, the alluring and captivating. Rammohun worked all his life for preaching the Fatherhood of God and Brotherhood of man. He saw that religion was universal, and there was no place in it for castes and creeds. The speaker appealed to the Hindu community to show to his community the same love and tolerance as Raja Rammohun Roy showed, and assured them that the Muslims would grasp the hands of the Hindus, and endeavour along with them to realise their common goal whatever the obstacles might be.

Mr. Saranu Ramaswami Chowdhari also spoke eulogising the manifold services of Rammohun Roy.

The meeting terminated with a vote of thanks by Mr. Y. Jogiraju, B.Sc., B.L., the Secretary of the Celebration Committee.—*The Hindu, Madras.*

Madras Women's Conference.—At a meeting of the Madras Women's Conference held lately Dr. Muthulakshmi Reddi moved the following resolution:—This Conference pays its respectful and grateful homage to Raja Rammohun Roy during his Centenary Celebration, for his inestimable services to humanity, to his country, and to the cause of Indian womanhood in particular, and appeals to the public to subscribe liberally towards his memory.

Mrs. Muthulakshmi Reddi said that as the courageous champion of the women's cause Raja Rammohun Roy had surpassed any reformer, ancient or modern. At his time when not a single woman, in the East or in the West could raise her voice against the oppressive customs to which women were subjected, he had dared to challenge his own sex to prove that women were in any way inferior to men, and to declare that women deserved a better treatment at their hands. Equally strong and convincing was his stand against polygamy and child-marriage. In his will he had stated that if any one of his heirs married more than one wife, he should be disinherited of his property. His essay on the "ancient rights of females" showed that if he had lived long enough he would have reformed the Hindu Law of inheritance so as to give a share to the wives, to the widows, and to the daughters from their ancestral property. When women were now in a position to demand equal opportunities and equal citizen rights and adequate representation in the future constitution of their country, it was incumbent on them, nay it was their sacred duty, to express their love and gratitude and reverence to that great personality who was the first to raise the banner of revolt on their behalf against all oppressive customs that hamper the women's progress.

The resolution, after being seconded, was carried amidst cheers.—*The Hindu, Madras.*

Berhampur (Ganjam), Utkal Sadhanasram.—
The Rammohun Roy Centenary was celebrated

by the Utkal Sadhanasram at Berhampur on the 13th September. Special Divine Service was conducted by Babu Jayamangal Rath, who preached a sermon on the Raja's life and teachings. Intercaste dinner was then held at the Asram.

Berhampur (Ganjam) Public Celebration.—

The celebration of the Centenary of Raja Rammohun Roy commenced on Sunday the 22nd October with Ushakirtan in which Brahmos and Prarthana Samajists took prominent part. There was Divine service at the Andhra Hall situated in the heart of the town. Mr. J. V. Narayana conducted the service and preached a sermon on *The Mandali of Rammohun*. Men of heart and vision, human emancipators and world-figures rose time and again in different climes to redress the wrongs under which people groaned. It may be love of country, or it may be love of community, that supplied the preliminary urge. But a state of utter helplessness drove these great men to God. They became deeply religious and drew strength and inspiration from the fountain of the Infinite. Their followers had not their broad outlook, and so became static. This gave rise to national hostilities and credal warfares. Nations and creeds proved a curse to humanity. A man like Rammohun, a seer among men, rises to heal and to bind. He realises all communities as one Divine family and sees that all religions have a common origin. He turns

his gaze inwards and calls people to communion. He is a master-builder. Such was Rammohun. He laid his foundations deep in the souls of men, and built the City of God. Brotherhood of Man and Fatherhood of God were realities to Rammohun. He loved all nations and all religions. He found the panacea for human ills in seeking and serving God everywhere.

A tea-party at Pudipeddi Hospital was given by Mr. Y. Sanniah. Both the elite of the town and visitors from different parts of the district were treated to light refreshments and music at 3 P.M. In the evening there was a public meeting in the Town Hall presided over by Dr. P. Govindarajulu. Speeches were delivered by Srimati Mallimagula Lalitamba in Telugu, T. Pattabhi Ramaiah Pantulu in Telugu, and Prof. G. Dharmarao, M.A., and Mr. Lingaraj Panigrahi B.A., B.L., in English.

The president in his opening address said that the main cause of Rammohun's success lay in the fact that he relied on the inspiration derived from a living spiritual faith. The best way of commemorating the services of this great hero was not by paying lip-homage, but by resolving to lead a life of benevolence and humility, making social service the keynote of life, always remembering the great man's words. "The truest way to serve God is to love man." The meeting was attended by prominent people of the town and ladies of leading families.

On the 23rd there was a meeting in the Andhra Bhashabhivardhani Hall in the evening in connection with the Patita Pavana Mission, presided over by Mr. J. V. Narayana. Speeches were delivered by Sreemati K. Kaveribai B.A., L.T., Srimati Pakala Soubhagyavatamma, and Mr. R.V. Ramanamurty, M.A., B.L., in English, and Mr. Pullela Syamasundara Rao in Telugu. The first speaker spoke of Rammohun as a great fighter; the second, as a nation builder; the third, as a caste-breaker; and the last, as the embodiment of opposition to all tyranny.

The president in his address said that whatever criticism might be levelled against the Brahmo Samaj, no one can deny that the religion of the Rishis was preserved and developed by the Brahmos, and that it alone can bring about national unification. Caste must go. Speaker after speaker in these two days' public meetings had to confess the futility of the caste system. The Fatherhood of God and Brotherhood of Man must prevail, if India is to rise again and find its place in the comity of nations. The proceedings terminated with music by ladies.

Tuesday, the 24th, was the Ladies' Day. The meeting of the Mahila Mandir was presided over by Srimati Kaveribai, B.A., L.T. The speakers were Srimati M. Lalitamba, Srimati N. Ranganayakamma, Srimati V. V. Subbamma, and Brahmachari Prayaga Satyanarayana.

All speakers paid tributes to the services of Rammohun in the cause of womanhood.

The 25th was the Harijan Day. An open air meeting was held in the Panchama quarters at Rampa Street. The proceedings began with a divine service and sermon by Mr. Y. Sanniah. Speeches were delivered by Messrs. Trilochana Patro, Pudipeddi Subbarao and J. V. Narayana in Oriya, and Srimati Jayanti Suramma in Telugu. The president in his concluding remarks exhorted the Harijans to take to clean living and spiritual worship. Srimati Jayanti Suramma (wife of Mr. J. V. Narayana) spoke against idolatry. She attributed the evils of the present-day customs to idolatry. The temple priest and caste purohit are tyrants who hold undisputed sway over the Hindu society. The Vaisya and Kshatriya, by building temples and endowing them, are supporting this tyranny. The Sudra and the Panchama, who are groaning under this tyranny for ages, have now learned to rebel. Let Dwijas make common cause with them.

On the 26th an open air meeting was held in Mangalavarampeta the stronghold of orthodoxy. Mr. J. V. Narayana presided. The speakers were Mr. Y. Sanniah, Mr. Pudipeddi, and Srimati Jayanti Suramma.

On the 27th another open air meeting was held in Big Bazar near Gopinadhaswamy temple. The speakers were Mr. Jayamangal Rath and

J. V. Narayana. At the meeting emphasis was laid on spiritual worship. This roused the ire of the temple priests who repeatedly interrupted the speakers with questions. They were finally silenced by the speakers quoting chapter and verse from Hindu Scriptures showing that Brahmajnan was held as the ideal, and idolatry, which was a subsequent innovation, was only prescribed for illiterate masses. Nowhere is it laid that the Brahmin should take to idolatry and revel in it.

On the 28th there was a Nagar Sankirtan. On the 29th the closing Divine service was conducted in the Brahma Mandir by Mr. Jayamangal Rath.

Ichhapur.—The Centenary celebrations of Raja Rammohun Roy were performed with great *eclat* in the local Telugu Girl's School under the presidentship of Rao Bahadur Tadepalli Pattabhi Ramayya Pantulu, ex-Public Prosecutor and Advocate, Berhampur, on 27th September. The success of the function was due to Mr. P. Syamasundara Rao, local Panchayat Board President, and Member, Dt. Board. The Girls' School was decorated with festoons and arches, bearing 'Long live Rammohun'. Sweets were distributed to 460 pupils (belonging to all local Elementary Schools and Secondary School), including Harijan boys who sat along with others. The Hall was filled with the gentry and others,

including Harijan members of the local Panchayat. The Telugu girls opened the meeting with a prayer, and after the President was garlanded, he opened the meeting with a short and instructive speech dwelling on all aspects of the Raja's life, and pointed out that he laid the seeds of all modern movements in India. Next, Messrs. K. Krishnamurti, B.A., P. Syamasundara Rao (Chairman), Damodara Kaviratna, P. Behara (Oriya), and Kandregula Narayanamurti (student representative) spoke on the various aspects of his life. The meeting was brought to a close with a vote of thanks to the President.

The local President of the Panchayat Board intends to name the Hospital Road after the Raja.—(*The New Orissa, Berhampur*)

Surla (Dist. Ganjam).—The Brahmo Samaj, Surla, celebrated the Rammohun Roy Centenary on the 27th September according to the following programme :—5 A.M., Ushakirtan ; 8 A. M., Divine Service ; 2 P.M., Public meeting ; 4 P.M., Nagar Sankirtan ; 5 P.M., Divine Service.

Baruva.—The members of Baruva Panchayat Board celebrated the Rammohun Roy Centenary on 27th September. Sreeman Jagannathapadhi Khadanga opened a new road named after Rammohun Ray connecting the Main Street to Gandhipeta. The site was gifted by the managing trustees of Jaganathaswami temple. The Board sanctioned 50 rupees for the construction of the

road. A procession with Rammohun Roy's photo and Bhajana marched along the principal streets. A public meeting was held, Sreeman Jagannathapadhi Khadanga presiding, when lectures were delivered by Messrs. Titty Balaramiah, Madan Mohan Pandu, B.A., and Satyanarayana Saradhi.—(*The Hindu, Madras.*)

Parlakimedi.—Under the auspices of the local Rammohun Roy Centenary Celebration Committee, a largely attended public meeting was held to celebrate the Centenary on the 27th September in the Antarvedi Memorial Hall, the Rev. S. C. Freeman, M.A., B.D., presiding.

After prayer, Mr. B. Ramalingaswami sang Telugu verses he had composed in praise of Rammohun's work and teachings. Dr. P. Vaikuntham, L.M.P., delivered in Telugu an address on the life-history of Raja Rammohun Roy. Mr. G. V. Sitapati, B.A., L.T., next spoke of Rammohun as a religious reformer, and showed how he first investigated the science of comparative theology, and how by promulgating his Universal Theism he was really the spiritual gurn of Modern India. Mr. G. Satyanarayanamurti, M.A., spoke of Rammohun Roy as a politician and economist, referring to his cosmopolitan sympathies with political movements for popular freedom, and to his memorable views on Indian economic questions as expressed before the Select Committee in England at the time of the Renewal of the

Charter in 1833. Mr. K. Srinivasa Rao spoke of Rammohun as a social reformer, depicting in detail his great work in bringing about the abolition of Sati and his advanced views on Indian social reform. Rao Sahab G. V. Ramamurti, B.A., addressed the audience on Rammohun as an educationist, laying stress on the importance of Rammohun's letter on English education to Lord Amherst. Mr. K. Satyanarayana, B.A., L.T., who spoke of Rammohun as a journalist, said that he was practically the founder of native journalism, and commented on select extracts from his renowned "Petition against the press regulation". Mr. C. Hanumantha Rao, B.A., B.L., expatiated on the juristic importance of Rammohun's Essays on the Rights of Females, and of the Hindus in general, over ancestral property.

The President, in his concluding remarks, spoke of Rammohun Roy as a very great man, not simply for India, but even for the whole world.

After a vote of thanks proposed by Mr. G. V. Sitapati, the meeting dispersed.—(*The Hindu, Madras*)

Satyavaram.—At a public meeting held on the 26th September at Satyavaram (Parlakimedi Taluk) under the presidentship of Mr. Akella Audinarayana, Mr. Venkatarao gave a brief sketch of the life of Raja Rammohun Roy. The members congratulated Mr. Akella Venkata Subbarao for declaring his intention to name his library after

the great reformer Raja Rammohun Roy.—(*The New Orissa, Berhampur*).

Chicacole.—In connection with the Centenary of Rammohun Roy a public meeting was held on the 27th September with Mr. H. Suryanarayana Naidu, B.A., B.L., President, Taluk Board, in the chair. Miss E. Archbold, M.A., and Messrs. Ch. Narasimhamurti and V. Suryarao Pantulu spoke on the occasion. The Harischandra Veethi (Street) of Chicacole was re-named Rammohun Veethi. There was feeding of the poor.

Bobbili.—In connection with the Centenary celebration of Raja Rammohun Roy, a public meeting of the citizens of Bobbili was held on the 27th September in the Victoria Memorial Town Hall under the presidentship of Rao Bahadur G. Subbareddi, the Dewan of the Bobbili Sams-thanam. After the reading of some Telugu verses by Mr. B. Balakrishnamurti, the Telugu Pandit of the local High School, Mr. R. S. Ramachandra Rao Pantulu, M.A., L.T., gave an address on the life and ideals of Raja Rammohun Roy. The speaker said that Raja Rammohun brought about the harmonious blending of the Eastern and Western cultures with which he wanted to stem the tide of the growing evils in the social life of the Hindus in the name of religion. He was the pioneer of all the modern movements, political and social, namely, the spread of education, the uplift of the masses, and the freedom of the

country. His ultimate aim was to bring about a universal brotherhood and a unified faith of all the religions in the world. Appealing to the orthodox section of the audience, the speaker said that Raja Rammohun, as a strict follower of the sutras laid down in the Upanishads, got his inspiration from them, upon which his faith of Brahmoism is based.

The President in his concluding speech said that Raja Rammohun tried to remove the evils of the caste-system and to bring about unity in the land. With a vote of thanks by the convener, the meeting terminated.—(*The Hindu, Madras.*)

Yellamanchili.—The public of Yellamanchili celebrated the Centenary of Raja Rammohun Roy on the 27th September. In the morning after prayer, sweets were distributed to school children. About 150 poor were fed in the afternoon. An elocution competition was arranged amongst the High School boys, the subject being the life of the Raja. The Celebration closed with a public meeting in which representatives of all religions spoke on the various aspects of the life and work of the great man, and paid their homage to the pioneer of Indian Renaissance.—(*The Hindu, Madras.*)

Ramachandrapuram.—To celebrate the Centenary of Raja Rammohun Roy, a public meeting of the citizens of Ramachandrapuram was held in the premises of the National High School, Ramachandrapuram, on

27th September, under the auspices of the local Centenary Celebration Committee. Mr. P. Muthukrishna Naidu, District Munsif, presided on the occasion.

The proceedings commenced with the singing of Bhajana songs. Mr. P. Somanna, M.A., L.T., said that Raja Rammohun Roy tried to reform the Hindu religion and restore it to its old glory. Brahmoism, he said, was not therefore a new creed. Mr. B. Lakshmipati Sastri and Mr. S. Lakshmipati Sastri spoke next, the latter saying that Rammohun Roy was a great patriot, who served his country in several directions and at all times. Mr. C. V. Hanumanta Rao declared that Raja Rammohun Roy's activities were all-comprehensive in their scope. The speaker said that Rammohun Roy was a pioneer in several respects, and as was the case with all pioneers, he had to face tremendous opposition, which he did undaunted. A Harijan student spoke next, referring to Raja Rammohun Roy's efforts to remove social and caste barriers. With a few remarks from the chair and a vote of thanks the meeting came to a close.

Pamphlets in Telugu and English dealing with Rammohun Roy were distributed.—(*The Hindu, Madras*).

Tanuku.—In connection with the Centenary of Raja Rammohun Roy there was a public meeting in the Hardinge Town Hall on 27th September. Mr. S. Sreeramulu, B.A., B.L., presided. The President observed that Rammohun Roy was the Maker of Modern India. Mr. P. Rajagopalan, B.A., gave an interesting account of the life of this great person.

With a vote of thanks to the president, the meeting

came to a close. Pamphlets giving an account of the life incidents of the Raja were distributed among the audience.—(*The Hindu, Madras*).

Kovvur.—A meeting was held to celebrate the Centenary of Rammohun Roy with Mr. Ch. Veerabhadra Rao, the well-known author of the *History of the Andhras*, in the Chair.

Nidadavole.—A public meeting was held for the purpose of celebrating the Centenary of Rammohun Roy on the 27th September. It was presided over by Mr. Mangipudi Venkata Sarma. Messrs N. Venkata Rao and S. Satyanarayana spoke.

Narsapur.—The Centenary Celebration of Raja Rammohun Roy took place on 27th September in the T. H. School Hall under the presidency of Mr. Hasan Ali Saheb, B.A., B.L., Sub-Judge. In this connection an elocution competition was held, in which some boys took part, and books on the Life of Raja Rammohun Roy were awarded as prize to the best of them. Messrs. K. Yegganna, Rayasam Venkataramaiya, Srimati D. Ramalakshamma and others spoke on the life of the renowned reformer, after which the meeting terminated.—(*The Hindu, Madras*).

Ellore.—Enthusiasm characterised the Centenary celebrations of Raja Rammohun Roy. On the 27th September Mr. K. Kaliaana Swami presided over a public meeting in the local Town Hall. Messrs. M. Rangaiah S. Purnachandrarao, A. Rama Rao and others spoke on the Life of Raja Rammohun Roy.

Another public meeting was held in the local Sri Rama Bhakta Samaj Hall under the presidency of Srimati Chunduri Rattamma when Srimatis Ramasundaramma, Sattiraju Syamalamba and others spoke on the life and work of the great Indian social and religious reformer, and paid glowing tributes to his strenuous work in the realm of Indian renaissance and to the cause of Hindu womanhood in abolishing the cruel custom of 'Suttee'.

With a few remarks from the chair the meeting terminated.—(*The "Hindu" and "Justice", Madras*):

Nuzvid.—Under the auspices of Young Men's Social Club, a public meeting was held on the 27th September in the local High School buildings to celebrate Raja Rammohun Roy's Centenary, with Mr. Varanasi Srivasa Rao, M.A., L.T., in the chair. Mr. Ch. Sitarama Sastri, M.A., L.T., Andhra University lecturer, spoke on the life of Rammohun Roy. Messrs. K. Umamaheswara Rao, M.A., L.T., D. Suryaprakasa Rao, C. Rajagopala Rao, and V. Narayana Rao spoke on the greatness of Rammohun Roy. With the President's remarks and a vote of thanks, the meeting terminated.—(*The Hindu, Madras.*)

Bezwada.—Raja Rammohun Roy's Centenary was celebrated here on 27th September. At 3 p. m. there was a Ladies' gathering convened under the auspices of the local ladies' section of the Prarthana Samaj in the Rammohun Library Hall with Srimati T. Rajarajeswaramma in the chair, when Srimati Gnanamamba deli-

vered an address on the life and mission of Raja Rammohun Roy.

At 6 P.M. a public meeting was held in the same hall with Mr. N. S. Narasimhachariar, Subordinate Judge, in the chair. Mr. M. V. Subba Rao briefly narrated the achievements and reforms of Rammohun Roy. He explained how Rammohun tried to keep up his self-respect and that of the Indian nation at any cost, and mentioned a few incidents of his life in this connection. Mr. V. Sivarama Sastry dealt with the religious aspect of Rammohun's life, and asserted that Rammohun was as good an orthodox Sanatanist as anybody else. Mr. Ch. Venkatappiah and Srimati Gnanamamba also addressed the gathering.

The President observed that Rammohun Roy's greatness lay in three things. Firstly, his life was full and complete. Secondly, he practised what he preached. Lastly, he preached courageously and unhesitatingly whatever he considered right and just. The President appealed to all to cultivate those qualities.

The meeting terminated with a vote of thanks proposed by Mr. D. Srinivasa Sarma.—(*The Hindu, Madras.*)

Another meeting was held at the Bharat Mahila-mandali, Bezwada, under the presidentship of Srimati Yellamrazu Maha Lakshmmamma, when speeches were made eulogising the services rendered by Raja Rammohun Roy.—(*The Justice, Madras.*)

Gudivada.—Under the auspices of the Gudivada Club a public meeting was held on the 27th September in the Club Hall in connection with the Raja Ram-

mohun Roy Centenary celebrations. Mr. Karedla Ramiah, B.A., presided on the occasion.

After prayer by Mr. M. Gangadhara Sastri the report published by the Raja Rammohun Roy Centenary Celebration Committee was read by Mr. U. Adinarayanamurti Pantulu. Mr. B. T. Raghavachari gave a comprehensive account of the life and achievements of the great reformer and said that Rammohun was the father of Indian Nationalism and Indian Renaissance. The speaker pointed out how Rammohun put up a strenuous fight against social and religious evils, how he championed the cause of the Indian Press, and how he laboured hard for the political advancement of the country. Mr. Raghavachari also read verses composed by him in praise of Rammohun Roy.

The President said that Rammohun laid the foundation stone of universal brotherhood, and elicited the admiration not only of Indians but of all nations. With a vote of thanks to the President the meeting terminated at 7-30 P.M.—(*The Hindu, Madras*).

Tenali.—The local V. V. S. Sabha celebrated the Centenary of Rammohun Roy on 27th September. Mr. R. V. Sivudu, M. A., L. T., presided over a huge public meeting held in the Municipal Park. Messrs. K. Krishnavataram, K. Rajeswara Rao, C. H., Rama Rao, and N. V. L. Narasimha Rao spoke on the life and achievements of the Raja. The President expatiated upon the all-round greatness of the Raja, pointing out how far he was a creator of events, and the manner in which and the extent to which Modern India owed a deep debt of gratitude to him. He stressed on communal

unity and social reform rather than hasty political experiments. With a vote of thanks proposed by the Secretary, the meeting terminated.

In the premises of the V. V. S. Sabha, Mr. R. V. Sivudu unveiled a portrait of Rammohun Roy,—(*The Hindu, Madras*)

Nellore.—The Centenary of Raja Rammohun Roy was celebrated here on the 4th October by the public. In the morning, some Harijan children and the inmates of the Cyclone Orphanage were fed. The evening programme included prayer and a public meeting in the V. R. College Hall with Rao Bahadur T. Bhujanga Rao, District Judge, in the chair. Mr. S. C. Banerji of Calcutta was the principal speaker of the evening.

Speaking of the varied activities of the late Raja Rammohun Roy, Mr. Bhujanga Rao referred to his invaluable services in the cause of political and social reform. Rammohun was a great national hero, and the dream of his life was that India should take an honoured place in the comity of nations. His passionate desire for the freedom of the Press was evident from the manner he entered into a protest against the Press Ordinance issued in his time, in the form of a Memorial to the British Government which might well be called the Indian edition of Milton's "Areopagitica."

Mr. G. Narayana Rao spoke of the ideals which the great leader preached to the Indian youth. The unity of faiths in their ultimate analysis and the necessity for religious toleration should be borne in mind by all who had the nation's interests at heart.

Mr. Voruganti Venkatakrishnayya referred to the

contribution of Raja Rammohun to the religious thought of the country.

Rev. S. C. Banerji, who was then requested to address the gathering, said that Raja Rammohun was the Maker of Modern India. The seeds of freedom that he had sown had now borne fruit and the nation was at present throbbing with a passion for political freedom. His religion was a pure synthetic concept of the great religions of the world, and in it lay the solution for fostering unity among the several communities in the country. With prayer and a vote of thanks to the president, the function came to a close.—(*The Hindu, Madras.*)

Gudur.—Pellati Ramireddy Club, Gudur, celebrated the Centenary of Raja Rammohun Roy on 27th September. A thousand poor people were fed during the day. A public meeting was held in the evening in the Club premises, Mr. P. Venkatasubba Reddi, the President of the Club, presiding. He impressed on the audience the importance of the Centenary Celebrations, and eulogised the services of the great reformer. Mr. V. Satyanarayanamoorthy of the local High School spoke on the life and work of the Raja. The meeting terminated with a vote of thanks.

It was resolved at the Union Board meeting held the previous day to name their newly sanctioned road as Rammohun Road.—(*The Hindu, Madras.*)

Bellary.—The Arya Vysya Young Men's Association, Bellary, celebrated the Centenary of Sri Raja Rammohun Roy on the 27th September at 5 P.M. in the choultry of Agadi Mareppa and Siddappa,

under the presidency of Dewan Bahadur M. Gopalswami Mudaliar, M. L. C. After distribution of booklets dealing with the life history of Raja Rammohun, Dr. Lakshmiddevamma was the first to address the meeting. She briefly narrated the life history of Raja Rammohun Roy and emphasised the services rendered by him to society by waging war against idolatry and putting an end to Sati.

Mr. C. Balaji Rao, Advocate and Chairman, Municipal Council, said that Raja Rammohun Roy was a necessary product of his times. The then social customs, idolatry, human sacrifice, Sati, polygamy, and child widowhood, made Raja Rammohun Roy sacrifice himself for India. He took account of the attempts for political freedom and democratic rule all over Europe, and thereby wanted to reform the Government in India. In fact he was the pioneer of all the present day ideas, whether political, social, religious, moral, or intellectual.

Mr. Narasimha Sastri, Vakil, remarked that Raja Rammohun Roy was from birth a protestant and he lived all his days true to his ideal. He was the first Indian who laid emphasis on the scientific aspect of religion, and advocated individual thought and action for the uplift of the country.

Mr. N. Mrutyunjaya Sastri, Official Receiver, Bellary, described Raja Rammohun Roy as a national hero, and a warrior above all. When the country's fortunes were at a low ebb, and a period of darkness hung over it as a result of dissensions between castes,

sects and sub-sects, who believed in innumerable deities and worshipped them, Rammohun Roy emphasised the Vedic truth of the oneness of God and condemned all idolatry. Nor did he spare the Christian missionaries ; in fact he came into conflict with them. His heroism must be judged by the standards of his times. What marked him out as a hero more than the part played by him in politics was his strength in opposing social conventions. That required much more courage and heroism than resisting even the Government, for there was at least the admiration of the millions for political suffering in the latter cases. For one acting contrary to social opinion, there was nothing but denunciation all round. He suffered all this and much more. He was truly an epoch-making figure, and his example was necessary for putting down many social evils that exist even to-day.

The Chairman appealed to the audience to practise as many virtues of Raja Rammohun Roy as possible, and thus do justice to the hero whose centenary they were celebrating.

With a vote of thanks proposed by Mr. J. Veeranna Chetti, Secretary, Arya Vysya Young Men's Association, the meeting terminated. Several ladies also attended the meeting.—(*The Hindu, Madras.*)

Madanapalle.—In connection with the Centenary celebrations of Raja Rammohun Roy, there was a very largely attended public meeting on 27th September in the Krishna Vidyalaya, under the presidency of Dr. James H. Cousins. Messrs. P.

Narasimhachary, M.A., L.T., P. N. Vasudeva Rao, M.A., Srimatis Subbamma and R. Krishna Bai, B.A., L.T., spoke on the life and work of Rammohun Roy. There was also a procession in the streets of Madanapalle next day with the portrait of the Raja, and poor feeding in the Forest Ranger's Quarters.—(*The Hindu, Madras.*)

Amalapuram.—A public meeting was held at 5-30 P.M., on the 27th September in the Taluk Board Public Reading Room, under the presidency of Rao Bahadur M. Narasimham Pantulu, B.A., B.L., Deputy Collector, to celebrate the Centenary of Raja Rammohun Roy. Mr. Narasimham Pantulu presided. Mr. S. Suryanarayana dwelt at length on the varied activities of Rammohun Roy, and pointed out that Rammohun Roy was a pioneer, not only in the field of religion and social reform, but also in other fields, namely, politics, literature, etc. Rammohun studied with a critical eye all great religions of the world, and culled out a new religion,—the Religion of Truth, taking the best from each religion. He formed the Atmiya Sabha which developed into the present Brahmo Samaj with its innumerable followers.

The President pointed out that great Avatars like Raja Rammohun Roy were born once in an age for the establishment of Dharma in the land ; and that the chief characteristics of such incarnations, in the past, as in the present, were purposefulness, fearlessness and love of truth. Great souls having once deliberately chosen their path of Truth and love could never be shaken by any kind of hardship, repression, or even the

fear of death. The President exhorted the audience to strive to follow the footsteps of great men.

The meeting concluded with a prayer to the All-Merciful, all standing.—(*The Hindu, Madras*).

Bimlipatam.—The Centenary of Rammohun Roy was celebrated here on 27th September. In the morning there was Nagarsankirtan, and the portrait of Raja Rammohun Roy was taken in a procession along the streets of the town. A few Harijans had come from Vizianagram to take part in the bhajana, and songs composed for the occasion were sung by boys and girls. In the evening there was a public meeting at the Clock Tower, over which Mr. P. C. Yellayya Pantulu, Municipal Councillor, presided. Mr. M. K. R. Diskhitulu, B.A., L.T., Head Master of the local Municipal High School, spoke on the life and message of Rammohun, and gave a detailed account of the work done by the Raja in the cause of India, socially, politically and educationally. Messrs. A. Durgayya Pantulu, B. Narasingarao, and D. Y. Sadanandarao (a Harijan worker) also addressed the gathering.

After the meeting about 120 poor people consisting of men, women and children were given clothing.

The Committee resolved to request the Municipal Council to re-name one of the streets of the town after Raja Rammohun Roy, and to permit the Head Master of the local High School to put

up a portrait of the Raja in the School Hall.—
(*The Hindu, Madras.*)

Kumudavilli.—In connection with the Centenary of Raja Rammohun Roy there was Nagar Sankirtan in the morning, followed by Divine Service, on the 27th September in the local Mandir. Poor people were fed at noon. There was a public meeting at 4 p. m., with Mr. V. Satyanarayana B.A., in the Chair. Messrs. S. V. Narasimha Raju, and P. Sagaram spoke on the life and work of Rammohun Roy. The meeting terminated with a vote of thanks and the singing of Mangala Sankirtan.—(*The Dharma Sadhani, Guntur.*)

Vungutur.—A public meeting was held for celebrating the Centenary of Rammohun Roy with Mr. P. Krishnamurti as president. Messrs. T. Prakasarayudu, M.A., P. V. Subbayya, S. Subbarayudu, T. Bheemeswara Rao, D. Subbayya, and Ch. Bhimanna Sastry spoke on the occasion, dealing with the many sided activities of the Raja.

Madhavaram.—The Centenary of Rammohun Roy was celebrated here on the 26th and 27th of September. The celebrations commenced with Ushakirtan on the 26th. There was Divine Service in the Board Higher Elementary School, Mr. T. Prakasarayudu, M.A., officiating as minister. At 3 p.m. there was a public meeting with Mr. Prakasarayudu in the chair. The President spoke

very feelingly about the life and message of Rammohun Roy. Mr. V. Satyanarayana who was the speaker on the occasion, dwelt on the beneficent activities of the Raja. On the 27th September, Mr. V. P. Raj B.A., of Cocanada conducted Divine Service in the morning. At 3 P.M., a public meeting was held with Mr. Raj in the chair, when Messrs. K. Bapaiya B.A., T. Kutumba Sastry, and M. Narasimha Rao delivered interesting addresses dealing with the life and work of Rammohun Roy. The President dwelt in his concluding address on the importance of "Spiritual Worship".

A separate meeting for ladies was held under the presidency of Mr. T. Prakasarayudu in the Yuvathijana Prarthana Samaj at noon on the 26th September, when about 40 ladies were present. Copies of "Brahma Gitavali" and "Brahma Dharma Part II" were distributed among the ladies present.

Rajam.—Under the auspices of the local committee for the celebration of the Centenary of Rammohun Roy, Nagar Sankirtan was arranged from 4 P.M. on the 27th September. Mr. B. Appa Rao Naidu M.A., B.L., District Munsif, distributed cloths to 40 poor people, and *pan* and sweets to Harijan boys. There was a public meeting in the Board Middle School with Mr. B. Appa Rao in the Chair. Mr. Y. Ramana-murti Pantulu spoke on the religious, social and

educational activities of Rammohun Roy. Mr. P. Ananda Rao read an account of the life of Rammohun Roy in Telugu. Centenary booklets sent by the A. B. P. Trust of Pithapuram were distributed among the audience. The President in his closing remarks dilated on the reasons for the founding of the Brahmo Samaj by Rammohun Roy. The meeting ended with a silent prayer, all standing, for the peace of the soul of Rammohun Roy—(*The Dharma Sadhani, Guntur*).

Walajapet.—The Centenary of Raja Rammohun Roy was celebrated in the Government Girls' School, Walajah, on 1st Oct. when Mr. W. V. Veeraraghava Mudaliar, Chairman, Walajapet Municipality, presided. The band of the Junior Certified School was in attendance. After prayers and a devotional song, several speakers from Arcot, Ranipet and Walajah spoke on the various aspects of Rammohun Roy's activities for the betterment of India. The meeting was largely attended.—(*The Hindu, Madras*.)

Trichinopoly.—Under the auspices of the South Indian College of Commerce, Trichinopoly, Mr. L. N. Gubil Sundaresan delivered an interesting address on "The Life and work of Raja Rammohun Roy" in connection with the Centenary celebration on the 27th September at the Association premises before a large gathering.—(*The Hindu, Madras*.)

Karur.—A public meeting was held on 27th September at 5 P.M. in the local High School Hall,

under the the presidency of Mr. V. V. Sundararaja Mudaliar, when Messrs. A. V. Chandrasekhara Aiyar, B.A., B.L., B. K. Vembu Aiyar, B.A., K. V. Venkatakrishna Rao, B.A., B.L., A. L. Ramachandra Aiyar, B.A., local Vakils, and Mr. K. V. Anantharama Aiyar, M.A., L.T., spoke on the life and work of Raja Rammohun Roy.—(*The Hindu, Madras*)

Thingalur.—On the 27th September, the Centenary celebration of Raja Rammohun Roy took place at Thingalur under the auspices of the Thingalur Youth League.

Mr. M. A. Deivasikamani Gowndar, B.A., B.L., of Erode presided and spoke on the need for harmony of religions in India.

Mr. N. Lakshmana Mudaliar of the Perundurai Rural Centre spoke on Raja Rammohun Roy's invaluable contribution towards the improvement of the economic condition of the villagers. With a vote of thanks by Dr. Sundara Raj of the Rural Dispensary, the function came to a close.—(*The Hindu, Madras*)

Madura.—A public meeting was held on the 27th September under the auspices of the local Young Men's Christian Association, Mr. M. P. Pai, I.C.S., presiding. There was a large and representative gathering.

The Chairman said that though it was a hundred years after Rammohun Roy died, his memory was still fresh, and one's feelings of reverence for that great reformer were mixed with feelings of astonishment that such a person had lived when the last of

the Moghuls held sway in India, when the unity of India was a mere dream. It was to the bold stand that he took in the controversy at the time between the Orientalists and the Anglicists that they owed the present system of education. They could not forget his crusade against Suttee.

Mr. T. C. Srinivasa Iyengar gave a sketch of the life of Rammohun Roy and pointed out how the learning of Persian and Arabic and later of Sanskrit and English gave the necessary grounding to Rammohun Roy for playing the great role of social reformer and educationist in his later years. Messrs. K. E. Nainan, Lecturer, American College, and Ghulam Hussain addressed the gathering, and after the Chairman's concluding remarks, the function came to a close with a vote of thanks.—(*The Hindu, Madras*)

Tinnevelly.—The Brahmo Samaj, Tinnevelly, held a divine service on the morning of the 27th September. A public meeting was held in the evening at the Centenary Hall, Palamcottah, under the presidentship of Mr. E. E. Mack, I.C.S., the District Judge, Tinnevelly.

After prayer by the President of the local Brahmo Samaj, Mr. Daniel Thomas, M.L.C., Advocate, delivered an address on the life and work of Raja Rammohun Roy. He surveyed the life of this great Indian, and dealt with his contribution to reform, religious, social, educational and economic, in India at one of her darkest periods of history.

Mr. T. V. Nilakantam Pillai, B.A., B.L., speaking next, referred to Rammohun Roy's fight for the free-

dom of the Press, the emancipation of Indian women, and political liberty of the people all over the world.

Winding up the proceedings, Mr. Mack paid a glowing tribute to the genius and vision of Rammohun Roy, who had a great claim to be considered among the greatest men of the world. It was extraordinary that he should have conceived a future for India, on the right and the only lines of true development, at a time when India was enveloped in darkness and chaos. Rammohun Roy's ideal that India should, while remaining true to her own ideals and culture, stripped of their dross, acquire a dynamic contact with the West, was a noble one which was true and good even to this day. He worked towards the realisation of this ideal with all the fervour he was capable of. The position of a reformer in India a hundred years ago working against orthodoxy could be better imagined than said. Another claim of Rammohun Roy, said Mr. Mack, to the gratitude of posterity was his vision about the unity of mankind on the basis of the worship of the one God.

With a vote of thanks proposed by Mr. S. J. Sachchidananda, the meeting terminated.--(*The Hindu, Madras.*)

Tellicherry.—Under the auspices of Sree Narayana Dharma Samajam and Vidyarthi Samajam and the presidency of Janab K. M. Seethi, B.A., B.L., M.L.C., a largely attended public meeting was held on 28th September at the Town Hall to celebrate Raja Rammohun Roy Day. There were speeches

by Messrs. Kottayi Kumaran, T. Narayanan Nambiar, B.A., B.L., K. P. Raghavan Nair, B.A., B.L., T. Keshavan Nair, and Swamiji Ananda Teerthan, M.A. The function closed with prayer-songs by a few Harijan boys.—(*The Hindu, Madras.*)

Mangalore.—In connection with the Centenary of Raja Rammohun Roy's death a public meeting was held on the 27th September at the Brahmo Samaj Mandir with Mr. G. K. Chettur, M.A., (Oxon) in the chair. A large number of ladies was also present. After prayer the Chairman briefly alluded to the life and work of Rammohun Roy in social and educational fields.

Mr. K. R. Karanth, B.A., LL. B. touched upon the salient points in the life of Raja Rammohun Roy in all aspects, and stressed the need for social reform and the need for abolition of untouchability.

Messrs. B. Achuta Baliga and Karnad Sadasiva Rao addressed the gathering on the significance of the celebration, and with the Chairman's concluding remarks, the meeting concluded.—(*The Hindu, Madras.*)

Toungoo (Burma).—The Centenary of the death of Raja Rammohun Roy, founder of the Brahmo Samaj, was observed at Toungoo, Burma, by a meeting at the Jubilee Library on Thursday, the 28th September, when Rev. C. K. Hughes, Chaplain of Toungoo, and Principal of St. Luke's A. V. High School, took the chair. Mr. S. Banerjee, son of the late Dr. Nakur Chandra Banerjee, gave a most interest-

ing account of the life of the founder, and U. Aung Thein B.A., also spoke. Dr. R. D. Pal, son of late Dr. Ballaram Pal, brought the meeting to a close by moving an expression of sorrow for the loss of Mrs. Annie Besant. There was a fair attendance.—(*The Navavidhan, Calcutta, October 13, 1933.*)

Shillong.—The Khasi Hills and Shillong Brahmo Samajes celebrated the Rammohun Roy Centenary according to the following programme :—On Sunday the 24th September there was divine service in the morning at the Laban Brahmo Mandir conducted by Mr. A. Das, and in the evening at the Police Bazar Brahmo Mandir, conducted by Rai Saheb S. N. Das.

On Wednesday the 27th September there was a Memorial Meeting in the evening at the Police Bazar Brahmo Mandir. President, Mr. P. C. Roy, M.A.. Speakers, Mrs. Lila Roy, Miss Kamala Das, Mr. Hemantakumar Gupta, and Rai Saheb S. N. Dutt.

Dhubri.—In connection with the Centenary of Raja Rammohun Roy, special Divine service was held in the Dhubri Brahmo Samaj Mandir on 27th September both in the morning and in the evening. Babu Romesh Chandra Mukherji conducted the service in the morning, and Babu Kamini Kumar Chakravarti in the evening.

Arrangements are being made to hold a public meeting.

Dacca.—The East Bengal Brahmo Samaj celebrated with due solemnity the Centenary

of Raja Rammohun Roy from the 5th August to the 29th September, 1930.

Preparatory services and lectures.—The celebrations commenced with a divine service on the morning of the 5th August, Sj. Amritalal Gupta acting as minister. In the evening there was an inaugural memorial meeting which was largely attended by *elite* of the town including a few European ladies and gentlemen. Mr. G. H. Langley, M.A., the Vice-Chancellor of the Dacca University presided. Sj. Girishchandra Nag, B.A., Professor Atulchandra Sen, M.A., Rev. H. D. Northfield, M. A. and Rai Bahadur Satyendranath Das, Chairman, Dacca Municipality, addressed the meeting, and paid glowing tributes to the hallowed memory of the Raja. Professor Sen in an impressive speech laid special stress on the fact that the Raja was essentially a universal man in the widest sense of the term, not only in religion, but in every sphere of human activity.

After this date there was a series of lectures by learned Professors of the Dacca and Calcutta Universities and other notable persons on different aspects of the Raja's life.

The first lecture of the series was delivered in the evening of the 11th August by Dr. Hiralal Halder, M.A., PH.D., of Calcutta, who after narrating the principal events of the Raja's life explained the Raja's conception of universal religion.

The second lecture was delivered in the evening of the 12th August by Dr. Muhammad Shahidullah, M.A., B.L., D.LITT., of the Dacca University, who after paying a high tribute to the Raja's profound knowledge of Arabic and Persian, read and explained some passages from the Raja's Persian Work, *Tuhfat-ul-Muwahhidin*.

The 3rd lecture was delivered in the evening of the 19th August at the Jagannath Hall of the Dacca University by Dr. R. C. Majumdar, M.A., PH.D., P.R.S., on "Rammohun Roy, the Father of renaissance in Modern India." The learned lecturer gave an illuminating and comprehensive survey of the entire field of the Raja's activities.

The 4th lecture was delivered in the evening of the 26th August by Professor Haridas Bhattacharyya, M.A., of the Dacca University, on "Rammohun Roy, the Religious Reformer." It was a very interesting discourse on the Raja's activities in the field of religion.

The 5th lecture was delivered in the evening of the 2nd September in the hall of the Jagannath Intermediate College by Dr. J. C. Ghosh, D.SC., of the Dacca University on "Ram Mohun Roy the Pioneer of Education in Modern India." The learned speaker in a highly interesting speech clearly showed that it was the Raja who had given shape to the destiny of the nation in the field of education.

The 6th address was delivered in the Prayer Hall of the Samaj in the evening of the

9th September by Principal Binaykumar Sen, M.A., on "Rammohun Roy, the First modern Universal man." The learned lecturer in an eloquent and impassioned speech showed that the Raja who was pre-eminently a world-man and was an embodiment of the noblest form of human culture and civilization, was undoubtedly the world's greatest man of the modern times.

The 7th address was delivered in the evening of the 16th September at the Prayer Hall of the Samaj by Professor Kazi Abdul Odud, M.A., on "Rammohun's Sadhana", It was a learned discourse on the cultural aspect of the Raja's life.

The 8th lecture was delivered in the evening of the 19th September in the Samaj Prayer Hall by Sir P. C. Roy, who said among other things that in the history of the world he could not find another person with such versatility of genius as Raja Rammohun Roy.

Meetings in Schools,—With a view to encourage the study of Raja Rammohun Roy among young students, arrangement was made for holding meetings in some of the local High English schools.

The first meeting was held in the afternoon of the 19th August at the Jubilee School premises in which the Head Master and other teachers of the School took a lively interest. Sj. Amritlal Gupta presided. After two beautiful essays on the life of the Raja had

been read by students of the school, Sj. Girish Chandra Nag addressed the meeting on the greatness of Raja Rammohun Roy.

The second meeting was held in the afternoon of the 2nd September at the hall of the East Bengal Institution under the presidency of Sj. Amarchandra Bhattacharya. A Muhammadan student read a poem composed by himself on Raja Rammohun Roy. Four essays on the life of the Raja were then read by students of the school. In the end Sj. Amritlal Gupta in a sweet little speech narrated some events of the Raja's life.

The 3rd meeting was held in the afternoon of the 9th September at the premises of the Nabakumar Institution under the presidency of Babu Ganeshehandra Sen, M.A., the Head Master of the school. Essays were read and addresses delivered on the life of the Raja. There was much enthusiasm among the students.

The Utsava in the Brahmo Samaj Mandir.—From the 21st to 29th September the Samaj held a special utsava, the object of which was the spiritual benefit of the congregation. It commenced with a divine service on the morning of the 21st September conducted by Sj. Amritlal Gupta. On the 22nd there was divine service in the morning conducted by Professor Debkumar Datta, M.A. In the evening Sj. Mathuranath Guha read and expounded selected texts from

“Vedantasar”, On the morning of the 23rd there was divine service conducted by Sj. Banka-behati Kar. In the evening there was a meeting of Brahmo Young Men under the presidency of Sj. Amalchandra Bose, M.A., B.L., Sj. Jnanendra Narayan Das Gupta, M.A., Miss Niharkana Das, and Sj. Jogajiban Pal, B.T., addressed the meeting on the life of Raja Rammohun Roy.

On the morning of the 24th September (Sunday) there was divine service conducted by Dr. Guruprasad Mitra, M.A., Vedantaratna. The evening service was conducted by Sj. Amritalal Gupta. On the morning of the 25th there was divine service conducted by Sj. Amalchandra Bose, M.A., B.L. At 3 P.M., there was a Children's Gathering in which a beautiful essay on the life of the Raja was read by a boy of 9 years. Sj. Amritalal Gupta and Sj. Jogajiban Pal explained to the children the meaning of the life of Raja Rammohun Roy. About 300 children were then treated to light refreshments. In the evening Professor Atulchandra Sen, M. A., delivered a highly interesting lecture on “Rammohun Roy, the Superman”.

On the morning of the 26th, Sj. Rajanikanta Sarkar conducted divine service. In the evening there was a meeting presided over by Dr. Guruprasad Mitra, at which the greatness of the Raja's character was discussed. Sj. Manomohan Chakravarti, Sj. Amritalal Gupta, Sj. Satyendra Narayan Das Gupta and others took part.

On the morning of the 27th September, the central day of the utsava, Sj. Manomohan Chakravarti conducted divine service and preached an inspiring sermon on the depth of Raja Rammohun Roy's piety. At 3 P.M., there was a divine service conducted by Sj. Mathuranath Guha. Sj. Umacharan Sen, B.L., of Munshiganj then read a paper on the life of Raja Rammohun Roy. In the evening there was a Memorial Meeting presided over by Sj. Manomohan Chakravarti. Sj. Amritalal Gupta, Professor Atulchandra Sen, Sjs. Jogajiban Pal, Birendranath Bose and Dhirendranath Chatterjee paid their homage to the memory of the Raja.

Of the morning of the 28th September there was divine service conducted by Sj. Amarchandra Bhattacharya. In the evening Sj. Manomohan Chakravarti delivered a lecture on "যুগাদর্শ ও সাধনা"।

On the morning of the 29th September there was divine service conducted by Sj. Amritalal Gupta. The concluding service was held in the evening when Sj. Rajanikanta Guha, M.A., of Calcutta officiated as minister giving in his sermon a lucid explanation of the form of worship prescribed by Rammohun Roy.

Prize Essay.—In order to awaken in our young men an interest in the greatness of this epoch-making man, the East Bengal Brahmo Samaj is going to award a prize of Rs. 50/- to the writer of the best essay on the life of the

Raja, the competition being open to College students of Dacca and Calcutta Universities. The Prize Essay was announced in the papers, and as a result several essays have been received, which are under examination. It is gratifying to note that Rai Saheb Akshaykumar Roy, a member of the Samaj, has kindly contributed a sum of Rs. 50/- for the purpose.

A beautiful tricolour portrait of the Raja is being freely distributed. Arrangements are being made for the publication in the form of a booklet of the lectures and addresses delivered here in connection with the Centenary.

Narayanganj.—The Narayanganj Centenary Committee celebrated the Centenary according to the following programme.—25th September, evening, opening service in the Narayanganj Sadharan Brahmo Samaj Mandir, conducted by Babu Amritlal Gupta. 26th September, morning, divine service conducted by Babu Amritlal Gupta. After the service distribution of alms among the blind, the lame and the poor. Evening, lecture by Prof. Atulchandra Sen, M.A.

27th September, morning, Divine service conducted by Babu Dinabandhu Mitra. After the service distribution of alms. Afternoon, Memorial Meeting at the Municipal Library Hall, under the presidency of Dr. Manishchandra Sen, B.Sc., M.B. Many persons addressed the meeting and read papers. Babu Tripurasundar Sen M.A.

of Dacca also delivered a lecture. Babu Monomohan Mitra, the Secretary to the Centenary Committee read a paper in English.

It has been decided to award three prizes of Rs. 5, Rs. 3 and Rs. 2 for the three best essays on "the Life and activities of the Raja" to be written by school boys and girls of the Narayanganj Sub-division.

Babu Manomohan Mitra said in his paper that the great life of Mahatma Raja Rammohun Roy is intimately connected with Modern or New India, as we find her to-day. Every phase of Modern Indian life pulsates with the spirit infused into it by the mighty soul of the Raja. No doubt, there have been great reformers of religion in India; and there have been great men who flourished in one or other of the various branches of knowledge or of art. But it was a unique speciality of the Raja that his brilliant genius comprised all the varied ideas and activities calculated to ameliorate the condition of people.

At a time when the high religious ideas attained by our forefathers were forgotten, and, sunk into degeneration and spiritual turpitude, our people were cruelly burning their women-folk, and even sacrificing new-born babes in the Ganges in the name of religion, the noble spirit of the Raja revolted against these mal-practices. He underwent all kinds of social

persecution and humiliation, strenuously fought against the terrible rites, and paved the way for their abolition. His sacrifice can be truly appreciated only when we remember that he himself came of an ancient and illustrious Brahmin family with all the ardour and prejudices in favour of the rites which he so vehemently attacked. Rammohun Roy could eschew life, if necessary ; but he could not eschew truth. Suttee and hook-swinging and infanticide are now considered hideous practices which it is a blessing to have done away with. But why were they prevalent in the country a hundred and fifty years ago ? The reason is not far to seek. We had, then, lost the true conceptions of God and religion, and had taken shelter under sham rites and ceremonies for the solace of religion.

Shocking and deplorable practices have invariably followed the decay of spiritual ideals in all ages and in all countries. The burning of the so-called heretics at the stake by the predominant power in Europe is an illustration in point. Reason gives place to rank prejudice and superstition, which in the name of religion, lead a whole people to ignore the barest dictates of conscience and humanity. We thus find that half-burnt Hindu widows who escaped from burning pyres were forcibly brought back and re-burnt to a most horrible death.

Even now, almost in the middle of the 20th

century, are we altogether free from superstition? We Hindus worship the Deity indeed, but we do not do it ourselves. We get the worship done by a different class of men. We forget the equality of all in the eye of God. We attribute partisanship to God. Such a mode of Divine worship which separates God from a part of His people, cuts at the root of the true conception of God. Divine worship by proxy or representative is unthinkable in the face of the direct relation that subsists between God and His worshipper.

The Raja's great aim in life was to establish one universal Religion. The Vedantic worship of one invisible immutable God appealed to him most. In order to know whether that system satisfied the spiritual needs of entire mankind, the Raja made a thorough study of the principles of three different systems of religion, viz. Hinduism, Christianity, and Islam. He had to master 10 different languages for this purpose. He found the same doctrine of Monotheism underlying all the different systems of faith.

It was for the realisation of his cherished ideal of a Universal Religion, that he, by his memorable Trust Deed, laid the foundation of a temple for the worship of one Invisible Eternal Being. In that temple people of all nationalities, irrespective of caste, colour, sex or creed, had equal and indefeasible right to join. His noble

ideal was thus to make a congregation of entire mankind, worshipping One God throughout the world.

His activity for the social, educational, moral and material improvement of the people was no less wide and extensive than his solicitude for their spiritual good. His efforts for the spread of culture and education are well known. He founded the first Vernacular Press, a Veda Vidyalaya, an English School; he started and edited journals and newspapers, and brought out various kinds of books and tracts for distribution to the people free of cost. He was the father of Bengali Prose. His respect for women and his life-long struggle for the advancement of their condition, his stern attitude against polygamy, his fight for the rights of widows, and for the abolition of 'Suttee', his struggles for the Liberty of the Press, for the separation of the Judicial and the Executive, and for the introduction of the Jury System of trial, at that distant age,—all indicate the superhuman character of his mind and genius. He was ever an uncompromising friend of the weak and the oppressed. Even when in England he fought for the privileges of ryots in questions of land tenure. Even the modern questions of retrenchment of public expenditure, and of Labour and Capital did not escape his attention.

His magnanimous heart felt for the world

Raja rendered to the womanhood of India. The famous novelist Sreemati Shanta Debi was the next speaker, and spoke about the influence of the Raja upon the social and cultural development and the legal status of Indian womanhood. Mr. S. A. Majid of Hazaribagh in course of his speech said that the Raja was the creator of Bengali prose.

Dr. Kalidas Nag of international fame paid a glowing tribute to the sacred memory of the Raja, holding the audience spell-bound by his masterly delivery. In his reference to the Raja he dealt with the question of Nationalism and Internationalism. His was a superb speech which will be remembered long at Dhanbad.

Rev. Mr. Dewey of the American Mission came forward with another forceful speech. He made special reference to the Raja's work in connection with illiteracy and uplift of womanhood. The speaker said that the Raja was not simply a social reformer, but an out and out revolutionist, but not in the sense in which the word is used nowadays. Mr. S. P. Tayal and Dr. B. B. Banerji were the next speakers, both of whom created impression upon the house.

Sets of books relating to the Raja were presented to the E. I. R. European and Indian Institutes, Dhanbad, Jharla Evening Club and Lindsay Club, Dhanbad. Mrs. Kumudini Bose distributed the prizes and medals for essays.

The Sudhindra Memorial Gold Medal donated by R. N. Sen Gupta was awarded to Dwijapada Biswas of Jharia Raj School, who proved to be the best essayist.

After the Chairman's speech which dealt with the character, indomitable courage, and versatility of the Raja, Rev. Mr. Dewey offered a prayer.

Mr. Mohini Mohan Mitra, the Joint Secretary of the Committee, thanked the donors and others, and apologised for failings, if any, in organising the function.

The meeting then terminated late at night with a vote of thanks offered by Mr. K. N. Sen Gupta.—*The Sketch, Dhanbad, 30th October, 1933.*

Puri.—In commemoration of the Centenary of Raja Rammohun Roy, a special divine service was held at Naba Parna Kutir of the Universal Church of the New Dispensation, Puri, on the 27th September. The service was conducted by Rev. Bhai P. N. Mallik, who having read the appreciation of the Raja by Minister Keshub Chunder Sen offered prayers to render homage to the Great Apostle of God. ...

The public Memorial Meeting was held on the 7th October last at the Clarke Hall, Puri, when Mr. N. P. Thadani, the worthy Collector, took the chair. The proceedings commenced with chanting Vaidic hymns by S. B. N. Roy and *mangalacharan* by little girls. Rev. Bhai P. N. Mallik offered a prayer which was followed by

a hymn by Miss Renuka. The introductory address dilating on the life and teachings of the great Rajarshi having been delivered in Bengali by Rev. Mallik, there were recitations of poems composed especially for the occasion and readings from the writings of the Raja, and an address to his spirit by Brahmananda Keshub Chunder Sen, which were interspersed with hymns by Master Gupta. Mr. R. K. Sen then addressed the meeting in English on the Appreciation of the Raja by the West. The President concluded the proceedings with a neat little speech on the all-round greatness of the Raja.—*The Navavidhan. Calcutta, Nov. 2, 1933.*

Dibrugarh.—The Dibrugarh Brahmo Samaj celebrated the Centenary of Raja Rammohun Roy in the following manner. Divine Service was conducted on Saturday, the 23rd September, evening, and Sunday the 24th September, morning, by Mr. J. N. Das. A number of ladies and gentlemen besides the members of the local Brahmo Samaj attended the services. The Minister in his sermons specially dealt with the significance of the Brahmo Samaj, and its founder, which were greatly appreciated.

In the evening of the 24th September a Memorial Meeting was held at the local Brahmo Mandir under the chairmanship of Lt.-Col. J. L. Sen. It was attended by representatives of various communities. The first speech was delivered by Pandit Sivnath Bhattacharya, an Assamese Brahmin, who described Rammohun as nothing short of an Avatar. He was

of opinion that the great Raja was a saviour of Mother India, and a true exponent of liberal Hindu religious scriptures. He quoted verse after verse from the Gita, and said that Rammohun's ideals were all there. Next he said that his presence that day to share the Centenary celebration might be taken as due to the great service done by the Raja in conjunction with Lord William Bentinck in penalising the burning of the Sati a century back. His grandmother was sacrificed on her husband's pyre. His mother also would have been destined to the same lot on the death of his father, who left him in the widow's womb, but for Rammohun Roy's Sati agitation.

The next speaker was Babu Chidananda Das, who in his speech put great stress upon the two characteristic features of Rammohun, viz., Love of Freedom and Moral Courage. He said that the Raja fought single-handed against millions of irrational dogmas and vices, and every time came out victorious.

A very learned speech was then delivered by Mr. S. C. Ganguli, M.A., who dealt with almost all the aspects of the Raja's life and especially about his political ideals and outlook. He said that the first-rate politicians of the present day could not suggest anything new in their political aspirations and expressions,—nothing more than what Rammohun had expressed over a hundred years back.

Next Miss P. Das, B.A., read a paper in Assamese, followed by Master Sangramkumar Roy, both of

whom paid glowing tributes to the memory of the Raja.

The last speaker was Babu Jogendrakumar Chakravarti. In his speech he stated that the cult of the Brahmo Samaj was unsectarian, and its founder's gospel based on truth, embracing all the great religions of the world. He further said that the greatest man of the present living world, Mahatma Gandhi, may be considered as one of the truest followers of the Raja.

¹ After a hymn the meeting terminated.

The public of the Dibrugarh Town convened a meeting at the Indian Club Hall on Thursday, the 11th October, 1933, to celebrate the Centenary of Raja Rammohun under the presidentship of Babu Basambad Mitra, M.A.B.L., an influential member of the local Bar. The meeting opened with a song composed for the occasion and sung by Babu Gopalchandra Banerjee, followed by recitation of Vedic verses and *Svastivachana* by Pandit Parbaticharan Vidyabhushan. The meeting was of a representative character, and attended by a large number of gentlemen from various communities. Two ladies graced the occasion.

Maulavi Maniruddin Ahmed read a paper. He was followed by Babu Jageschandra Ghose who had composed a beautiful poem, and recited the same, paying glowing tribute to the deeds of Raja Rammohun Roy amidst applause. Next Maulavi Sayedur Rahman, M.A.B.L., M.L.C., delivered a fine speech on the monotheistic ideals of Raja Rammohun Roy.

Next Mr. S. C. Ganguli, M.A., delivered a speech on the unique character of Raja Rammohun in matters social, religious and political. He said that the Raja had done a great service in bringing English education to India. Master of 10 languages, the Raja wrote the English language a century back so well that even now masters of style marvel at his diction. Next, he spoke of his activities in reforming the Hindu Law of Inheritance, his attempts to introduce the Jury System, his publication of books, pamphlets, magazines, and his fight with the Pundits, all of which showed that Rammohun was the greatest man of India in his time.

Next, Pandit Abinash Chandra Sinha defined the character of the Raja as a saviour of the Hindu society, and a liberal thinker, though he was in the strictest sense a Hindu, having lived and died a Hindu.

The meeting terminated after a fine speech by the president followed by a closing song composed for the occasion and sung by Mr. B. C. Mukherjee.

London and Bristol.—There may be some delay before the Report of the London Celebration Committee reaches us. Meanwhile we place before our readers the following extracts from a letter written by Dr. Prasanta Kumar Ghosh to a friend under date London 28th September 1933.

“We had three meetings during these seven days in honour of the great Raja Rammohun Roy. On Friday (22nd September) night a public meeting was held in the spacious room of the

Essex Hall, presided over by the High Commissioner for India. Last Sunday *i.e.*, on the 24th there was morning service in the Theistic Church by Rev. M. C. Ratter, who spoke on the Raja's achievements in religion, in social reform, and in furthering the spread of Bengali literature. In the afternoon there was a tea-party given by Mr. Gadre, a Prarthana Samajist from Bombay. In the evening Rev. Sparham conducted the service in the Unitarian Church, and dwelt on the life of the Raja. And lastly on the 27th we went to Bristol to pay homage to our illustrious dead. ...

From the Bristol Station we were driven in a charabanc to the Cemetery direct, where Rev. Tudor Jones conducted a short service. Wreaths were then laid on the tomb. Next we went to the Lord Mayor's palace where he, his wife, and his two sisters received us. We had some speeches and conversation, and then were invited by the Lord Mayor as his guests to lunch at the Grand Hotel. After lunch we visited the house where Mary Carpenter and her father lived, and where Sir Albion Banerji was born. The next house we saw was 'Red Lodge', Mary Carpenter's Industrial School, which was closed only recently in 1918 after more than a century's useful work, and is now preserved as the nation's property in charge of antiquarians. There we saw the full-sized original oil painting of the Raja by R. A. Briggs R. A., from which all portraits of the Raja which now we see, were taken.

Next we were driven to Lewin's Mead Chapel where Dr. Lant Carpenter preached, and where the Raja had also preached. To the same pulpit, old and revered, were called Mr. Yusuf Ali, Mr. Gadre and Rev. Sparham to speak. They spoke on the Raja's life, on his religious ideals, and on the impetus he gave to the Unitarians during his stay in England.

Thence we went to Stapleton, outside Bristol, where the Raja had lived as the guest of Miss Castle, a ward of Dr. Lant Carpenter, in a house then called 'Stapleton Grove,' but now named 'Beech House.' Here the Raja died and was buried. A brass tablet has been attached to this building, which is now a big Mental Institution, accommodating nearly 200 mentally backward and defective children. Their class was actually in progress when we reached the place. We visited the room where the Raja lived and died, and the original site in the grounds of the house where the Raja was buried under an elm tree in 1833. A stone tablet has recently been erected at this place to mark the original site of the interment. His remains were removed by Dwarakanath Tagore 10 years later, when he visited England. Dwarakanath bought a piece of land at Arno's Vale and there laid the remains of Rammohun.

We then went to the town, and after a hearty tea and a hearty vote of thanks to Rev. Jones and Mrs. Jones, and to the Secretary of

the Centenary Committee, we left Bristol and returned to London at night.—A day spent in the revered memory of a very famous man, rich in religious zeal and clear thinking power, aptly called the Father of Modern India,—I shall treasure the memory of the day all through my life.

The evening papers of Bristol printed pictures of the group at Arno's Vale Cemetery the same day, and I send you a cutting from one of them. The gentleman with the wreath is Mr. Gadre, and on his right in the picture I am seen quite plainly but not distinctly. The gentleman on the extreme left with hat in hand is Rev. Tudor Jones, the pastor who conducted us at Bristol. Between Mr. Gadre and Rev. Jones, with glasses on, is Mr. P. K. Dutt, the Educational Secretary with the High Commissioner for India. On my right is Rev. Sparham.

I have also taken a small plastered pillaret from the Raja's tomb, which the mason, when repairing the tomb last time, handed over to the Mayor of Bristol, thinking it might be a souvenir to those who visit the tomb annually. I will take it with me and will give it to the Calcutta Samaj."

Pithapuram.—The Centenary of Raja Rammohun Roy was celebrated with great eclat and enthusiasm at Pithapuram. About a month before the Centenary Day a public meeting of the citizens of

Pithapuram was convened to concert measures for the celebration of the Centenary in a befitting manner. A Celebration Committee of influential citizens of the place was formed with Brahmarshi Dewan Bahadur Dr. Sir R. Venkata Ratnam Naidu, Kt., M.A., L.T., D. LITT., LL.D., as President, and Mr. P. Rangabrahma Rao Naidu, President, Local Taluk Board, as Secretary. To perpetuate the memory of the Raja, the meeting requested the local Panchayet Board to re-name an important road of the Town as 'Rammohun Road,' and a new park which is to be shortly laid out as 'Rammohun Roy Park.' It is a matter for gratification that the Board in a special meeting convened for the purpose has passed resolutions to do so.

The local Brahmo Samaj, some of whose members were on the Celebration Committee, organised and carried out an intensive propaganda work in the neighbourhood, visiting as many as eighteen villages in all, viz. Uppada, Kothapalli, Kondevaram, Yendapalli, Gollaprolu, Bhogapuram, Komaragiri, Gorsa, Mallam, Jalluru, Kandarada, Fakiruddinpalem, Kumarapuram, Viravada, Chebrolu, Timmapuram, Chitrada and Prattipadu. By means of Bhajans and Sankirtans, by organising public meetings for speeches or lantern lectures, and by the distribution on a large scale of pamphlets and leaflets, the life-work and message of the Raja were brought to the homes of the village-folk. They were also exhorted to celebrate the Centenary Day in a worthy manner. The reports received from them are very encouraging. The poor

and needy were fed in all the above villages, rice was distributed in most of them, and public meetings were held in all of them on the 27th September.

At Pithapuram, the Centenary was celebrated on the 26th and 27th of September. On the 26th there was Ushakirtan (4. 30 to 6 A.M.) and Divine Service (8 A.M.) by Mr. R. Balakrishna Rao in the Brahmo Samaj Hall. At 2 P.M. there were readings from the 'Life of Rammohun Roy' by Mr. D. Ramamurthy. In the evening there was Nagar-sankirtan in one part of the town.

On the 27th there was Ushakirtan from 4. 30 to 6 A.M. and Divine Service (8 A.M.) conducted by Mr. A. Chalamayya. At 10 A.M. all the disabled poor of the place were fed. At 4 P.M. there was Nagar-sankirtan in another part of the town. At 5 P.M. there was a public meeting presided over by Mr. C. Bhimasena Rao, B.A., L.T.. Messrs. Charla Narayan Sastry, Pendyala Venkata Subrahmanya Sastry, Panuganti Lakshminarasimham Pantulu, A. Sambasiva Iyer, B.A., B.L., and D. V. Krishna Sastry, B.A., addressed the meeting on the various aspects of the Rajah's life and mission. The President in the course of his concluding speech announced the names of two boys and one girl (pupils of the local High School) who won the first three prizes (amounting to Rs. 25/-) for the best essays written in a Competitive Examination held in this connection.

The local Brahmo Samaj also resolved to rename the Adi Andhra Elementary School under its management after the Raja.

Ladies' Section.—The Ladies' Prarthana Samaj of the town also had its share of the Celebrations, carried on in a very fitting and enthusiastic manner. Their Celebration Committee consisted of many cultured and prominent ladies of the town. In the afternoon of the 27th of September, there was poor-feeding, and in the evening at 4 o'clock commenced their public meeting in the local Town Hall for ladies. Srimathi Vinjamuri Venkata Ratnama presided on the occasion. A portrait of the Raja was unveiled ; and then Sreemathis Kotikalapudi Garu, Juluri Tulisamma Garu, and M. Seshamma Garu spoke on various aspects of the Raja's life ; and the whole proceedings were brought to a happy close with a sweet Hari-katha by Srimathi Kotamma Garu on the life of the Great Rajarshi.

Dhubri Public Celebration.—A largely attended public meeting to celebrate the Centenary of the death of Raja Rammohun Roy was held in the hall of the Dhubri High School on the 27th October 1933. Mr. K. W. P. Marar, I.C.S., Deputy Commissioner of the district presided. The function began with a hymn sung in chorus and led by Mrs. Sudevi Mukherji, followed by a short prayer by Sriyut Pratapchandra Nag. Mrs. Bijanbashini Datta and Mrs. Kripakana Haldar read papers, and Mr. R. N. De, Deputy Conservator of Forests, Mr. Bishnu Prasad Duara, Extra Assistant Commissioner, Maulavi Darajuddin Ahmad, Extra Assistant Commissioner, Babu Sasadhar Majumdar, Head Master, Babus Ramanikanta Bose, B.L., Girish-

chandra Datta and Romeshchandra Mukherji, and the President spoke on the life of the Raja. Two prizes were awarded, to Miss Nalini Bose, a student of the Girl's High School, and Karim Baksh of the Boys' High School, for their essays on the life of the Raja. A hymn sung in chorus, followed by an expression of thanks to the President and to the Head Master of the School, who kindly lent the hall for the purpose of the meeting, concluded the proceedings. The meeting was a great success, and created an impression in the minds of the audience.

On Saturday the 28th October, a meeting for ladies, was held in the Dhubri Brahmo Samaj, over which Mrs. Basantakumari Mukherji presided. The meeting commenced with a hymn sung by Mrs. Snehaprabha Neogi and a prayer offered by the President. Mrs. Bijanbashini Datta spoke, and Mrs. Charubala Datta, Mrs. Kripakana Halder, Miss Mihika Nag, Miss Kamala Das Gupta and Miss Nalini Bose read papers on the life of the Raja. A few remarks from the President and a hymn sung in chorus concluded the proceedings. The meeting was well attended.

Dr. Southworth on Rammohun Roy.—(*From The Christian Register, Sept. 28, 1933.*)

Across the interval of a century of time and ten thousand miles of space, *the Register* salutes today on the Centenary of his death, Raja Rammohun Roy, the "Maker of Modern India," and prints with warm approval the glowing tribute of Rabindranath Tagore to his great compatriot.

In the history of religious progress Rammohun Roy occupies a unique place. A native of Asia, the birthplace of world-religions, he was not, like Mohammed, Buddha or Jesus, the founder of a new religion, but was profoundly impressed by the contribution which each of the three great religions, Hinduism, Christianity, and Islam, under whose combined influence he grew to manhood, had made to the totality of religious truth. In order that he might understand this contribution better, he mastered the original languages in which the sacred books of these religions were written,—Sanskrit, Arabic, Persian, Hebrew, Greek, Syriac, Aramaic,—and became, as he was described by Sir Monier Williams, “the first earnest-minded investigator of the science of Comparative Religion that the world has produced.”

His investigations taught him that each of these faiths declared that “the love of man as man was the authentic expression of the love of God.” The Brahmo Somaj, of which he was the founder, was open to all “who, by whatever name, would acknowledge some Principle in the Universe, the need of meditation on that Principle as good, and the love and service of man as the guiding Principle of the conduct of life.” So hospitable were his mind and heart that to Mohammedans he seemed a Mohammedan, to Hindus a Hindu, and to Christians a Christian. But though he liked to speak of himself as a Unitarian Hindu, he did not look forward to the conversion of the adherents of one of these religions by another, or to their ultimate merger. He

believed instead that each should be permitted to advance along the line of its own historic continuity toward its own goal, and that by helpful contact and assimilation they should grow toward a common, but ever advancing, ideal. Thus he anticipated by just a hundred years the brilliant report which a company of distinguished Christian laymen have recently given to the world in their epoch-making volume "Rethinking Missions."

Fittingly has it been written by his English biographer: "Rammohun Roy stands in history as the living bridge over which India marches from her unmeasured past to her incalculable future. He was the arch which spanned the gulf that yawned between ancient caste and modern humanity, between superstition and science, between despotism and democracy, between polytheism and theism. ... He leads the way from the orientalism of the past, not *to* but *through* Western culture, to a civilization which is neither Western nor Eastern, but something vastly larger and nobler than both."

London. (Culled from the *Indian Magazine & Review* and the *Subodh Patrika*.)—There is a small, ancient restaurant, run by an aged Italian, in a small alley which shoots from the Strand in the direction of the Embankment. You step it in the presence of a collection of dilapidated furniture, antiquated crockery and photographs that show the accumulated dust of ages. At the counter sits an old figure whose face shows marks of many summers and many more winters. He talks to you gently and shows to

you a photograph which he almost worships every morning. That is the picture of a man who inspired his father to live "righteously and who saved him from a moral and spiritual degradation." On a careful scrutiny you will notice that the picture is of a foreigner, with a huge turban and long flowing robes, a forehead that is prominent by its broadness, with eyes that look calm yet penetrating. That is the picture of Raja Rammohun Roy. It was in this small cafe, owned by an Italian, which has passed on to the family members from generation to generation, that Raja Rammohun Roy used to have his small cup of coffee before proceeding by way of the Thames Embankment to the Houses of Parliament in those stormy days of the Reform Bill. How an Indian's memory is refreshed and his soul inspired in the presence of the antiquated picture of that great reformer who broke the traditions of centuries and paved the way for our country's rebirth !

Only a hundred yards away in the eastern direction, just at the point where the famous Fleet Street begins, there winds a small road towards the river face. It is called Essex Street. Essex Street is famous for the Essex Hall. The hall is small but cosy. In this hall the celebrations of the Centenary in England commenced on 22nd September with a meeting and soiree. Sir Bhupendra Nath Mitra along with Mr. Yusuf Ali, Rev. Alfred Hall, the famous Unitarian minister, Messrs. Shoran Singh, J. G. Gadre, P. K. Dutt, Sir Hassan

Suhrawardy and Sir Gyanen Roy, were seated on the dais. Behind them hung the portraits of James Martineau, the famous Unitarian author and minister, Dr. Estlin Carpenter, and Dr. James Drummond, principals of the Manchester College, Oxford. There was a large gathering of Europeans and Indians of both sexes. That showed the extreme reverence which peoples of all countries have for that great Indian personality.

Sir Bhupendra Nath Mitra, K.C.S.I., K.C.I.E., C.B.E., the High Commissioner for India, who presided, gave an able and sympathetic review of the life and work of Rammohun Roy,—his career in the public services in India, his social and educational work, his efforts for reform as regards Sati, polygamy, and the social slavery of women. In religion he was a Unitarian, and he founded the Brahmo Samaj in Calcutta in 1828. In education he upheld the English system, and to him and David Hare India owes her first English College in India, founded by them in 1817. He came to England as the political ambassador of the Mughal Emperor of Delhi. He stands out as one of the greatest men of modern Indian history.

Rammohun Roy's greatness lay in pulling us out of the padding of religious bigotedness and the superficial aspect which had taken a strong hold of our spiritual minds. He taught Indians to look around and pursue the path of progress with a view to reach the level of equality and civilisation, the greatest heritage of mankind. Sir Bhupen concluded

his remarks by saying that India needed men who were imbued with the same spirit that inspired Raja Rammohun Roy, because the urgent need of our country today is the march towards progress.

Mr. Abdulla Yusuf Ali, M.A., C.B.E., followed. He drew attention to the essential principles of such celebrations, and to the value of their personal and social influence, and felt that they should be more general in India. He spoke of the life in England of Rammohun Roy, and said that he was responsible for the first efforts towards intellectual co-operation between England and India. He strove for a liberalized Hinduism, for all kinds of reform,—religious, legal, social. He was heard by a Select Committee of the House of Lords on constitutional reform ; Jeremy Bentham and Lord Brougham were among his friends. He was entirely for English and scientific education ; there was no trace of communal feeling in his utterances, and he made and fostered personal contacts between the communities in India. He was a great scholar. He studied the Vedas in Sanskrit, and Muslim writings in Persian and Arabic. Would that we could revive his spirit in India now ! The co-operation of Britain and India was never more necessary than now. We may look forward to an India which shall cherish the old learning and welcome the new.

The Centenary celebration was welcome to all Indians. It breathed the spirit of harmony, conciliation and peace. The celebrations of India's eminent sons and daughters, like Asoka, Akbar, Chand Bibi,

Kalidas, Raja Rammohun Roy and others, assist to bring about unity and co-operation.

The Rev. Alfred Hall, President of the General Assembly of Unitarian Churches, said that Raja Rammohun Roy impressed all liberal thinkers of the Unitarian church. He was of commanding personality and handsome presence, and was gifted with a great intellect: he was master of ten languages; he had great practical ability, and his was the first important embassy from India to England. His death was deeply regretted and mourned in England by Unitarians, for he had brought to them a certain amount of confidence in that a man of learning of his kind had come to conclusions in religion similar to their own. From the Brahmo Samaj which he founded had come some of India's greatest intellects. He resisted idolatrous practices, and held that mankind could be redeemed by belief in one God. There is perhaps little difference intellectually and spiritually between the East and the West. Roy should serve to inspire people to develop not a narrow but a wide outlook, not a national but international vision, not a racial but a humanitarian perspective.

Sir Hassan Suhrawardy, the Vice-Chancellor of the Calcutta University, who had just arrived in England and was to leave next day, expressed as a Muslim his homage to Rammohun Roy. One of the Persian books written by Raja Rammohun Roy was translated by his father. And his father was amazed at the way a Hindu could write such fluent Arabic. The University of Calcutta was the child of Roy's unceasing activities.

in the field of education ; and it was an honour for Sir Hassan to be elected the Vice-Chancellor of that University. His centenary is being celebrated in the Senate House of the University of Calcutta, because he was a great reformer in education. He asked for the introduction of scientific education in India even before its value was realised in England. He had a prophetic gift. His spirit and influence united Hindu and Muslim and Christian.

Mr. J. G. Gadre of the Prarthana Samaj then read a discourse, mainly biographical, on Rammohun Roy's life and his social and religious aims, and referred to his long and close association with Mr. John Digby in the Bengal Civil Service and in literary work.

Mr. Shoran Singh, of the Young Men's Christian Association, said that in considering the life of Rammohun Roy, we must ask ourselves if in our hearts there burns his reforming fire. He was the great reconciler, one of the founders of national unity. We in our day are suffering from the non-essentials of religion. He came to England as a political and religious ambassador, but he desired to be an ambassador also of India's culture. "On all us Indians is laid the duty of being individually ambassadors of India, for our country is judged mainly from the life of Indians in England and America. We must look forward to social reform. The freedom of Indian women was won by Rammohun Roy. The Indian women can teach the men the idea of national unity. Nationalism and patriotism in the narrow form are a curse. We must inherit his great spiritual force." He then quoted some

sayings of Rammohun Roy, ending with the sentence "the true way to serve God is to do good to man."

On Sunday evening, 24th September, a special Memorial Service was held at the Unitarian Christian Church, Highgate Hill, London, when the Minister, the Rev. G. J. Sparham, officiated, and Sir Albion Banerji gave the address. Among the large congregation assembled were representatives of the Hindu, Muslim, Bahai and Christian communities, and also members of the **Brahmo Samaj**, and of the Council of the General Assembly of Unitarian and Free Christian Churches.

The Sermon by Sir Albion Banerji.—It is in keeping with the spirit of Raja Rammohun Roy's life and work, that I am privileged, as a representative of the Brahmo Samaj which he founded, to address this congregation this evening, gathered together in a Church which was founded by Rev. Robert Spears in 1885. Mr. Spears also was long associated with the leaders of the Brahmo Samaj,—Keshub Chunder Sen, Pratap Chunder Mozoomdar, and also my father Sevavrata Shashipada.

The memory of the great men of the world in the fields of religion, social uplift, and even politics, has a tendency to fade with the process of time. Their living example and the heroic efforts they put forth are forgotten as things of the past. We of the present generation forget what we owe to our forefathers, and take much credit for the conditions in which we find ourselves, when they are agreeable to us, and blame our predecessors for anything that we find irksome or don't quite appreciate. The

master minds and master builders of human culture in every age or epoch fulfil a special destiny and come to perform a special mission. The duty of the youth of to-day is, by the aid of such celebrations as we are holding this evening, to realise the significance of the life and work of such outstanding leaders of human thought and human activities as Rammohun Roy, so that they may find the many perplexing problems, which they in course of time will have to solve, less difficult of solution.

First and foremost, the need of the present world, rent in warring nationalism, and guided principally by a material conception of human civilization, is spiritualism, and restoration of the religious sense, which is becoming weaker and weaker under the stress of political and economic turmoil. Rammohun Roy's greatest work was in this sphere of human endeavour, and on this occasion when we are holding a Divine Service with special reference to the Centenary of the Raja's death, it is only befitting that I should lay emphasis on a few of the dominating principles which guided his life and work.

It has to be remembered that when the Raja was born in the last quarter of the 18th century, the British had not yet established settled government in India. The country was unsettled from north to south and east to west. The Moghul Empire was tottering towards destruction. The education of the people was, for the most part, directed by the policy of exclusion, so that only high caste Brahmins were taught, and the majority of the population were steeped

in ignorance and superstition. The teachings of the Hindu scriptures had almost been forgotten, and the religion of ancient India degenerated into all forms of idolatry, some of which were crude and vulgar. Owing to the disappearance of everything that was noble and good in the culture of the Hindus, the social condition amongst the people was deplorable. The Raja was so influenced by these distressing circumstances that he resolved to acquire such knowledge and erudition, through the study of the scriptures in their original languages, as would enable him to unearth the hidden truths of the religion of the Upanishads, as well as of other religions, such as Christianity, Mahomedanism, Buddhism and Zoroastrianism, irrespective of dogma.

Amidst all the activities into which the Raja's early years were crowded, he never lost his desire to purify the religious life of his people. The turmoil of political work, the agitation for the abolition of Suttee, the spread of English education, and the resuscitation of ancient Sanskrit learning, drew forth his best energies ; but the Raja never lost sight of what he deemed to be the main purpose of his life. He could have been the most successful man of his day from the worldly point of view, but he sacrificed everything ; for, even as early as in his 16th year, he wrote a treatise against the idolatry of the Hindus, which caused a breach between him and his father, with the result that he was exiled by his family to the distant country of Tibet. In the prime of his manhood, about his fortieth year, he gave up all

worldly avocations and engaged himself in religious culture, and in the investigation of truth. Surrounded by an atmosphere of corruption, intrigue, unholiness, licence and indulgence, the spirit of the Raja shone forth like a radiant lamp to dispel the darkness that spread over the whole land. With his reforming zeal, he was anxious not only to restore the monotheism and the spirituality of the ancient sages, but he wanted to spread true religion amongst all classes of men, without distinction of caste or sex. The position of women at that time had degraded to a status so low that they were subject to every kind of suppression and disability. His great leadership gained the abolition of Suttee, and this was the first step towards breaking through those customs which were established by the practice of corrupt Hinduism, and allowed by fictitious religious sanctions.

At that time, as every one knows, with the advent of the British trading classes in India, came also Christian Missionaries. And they attempted to propagate a form of Christianity which was full of dogmas and doctrines that appeared repugnant to the Raja's ideas of true religion. This brought him into conflict with the Christian Missionaries, and he wrote then 'the Precepts of Jesus, a Guide to peace and happiness,' to show the excellence of pure Christianity. In one of his works, written after the publication of the 'Precepts,' viz. the 'Second Appeal to the Christian Public,' he stated his views on Christianity as follows:—"My view of Christianity is that in representing all mankind as the children of

one Eternal Father, it enjoins them to love one another without making any distinctions of country, caste, colour or creed."

In spite of the Raja's scholarship, literary ability, and fighting characteristics in the field of social and political reform, he never lost his innate spirituality and prayerfulness. In 1828, he established the Brahmo Samaj on a broad and catholic basis. The principle of this Church which he founded was that in it the Supreme Being alone was to be worshipped. Rammohun described the Samaj in these words :—"A place of public meeting of all sorts and descriptions of people without distinction, as shall behave and conduct themselves in an orderly, sober, religious and devout manner, for the worship and adoration of the Eternal, Unsearchable and Immutable Being, who is the Author and Preserver of the Universe, but not under or by any other name, designation or title peculiarly used for and applied to any particular Being or Beings by any man or set of men whatsoever." In his life, he exemplified the union of true wisdom and the love of God. The Raja was a Brahmin of Brahmins, Hindu of Hindus, Mahomedan of Mahomedans, and Christian of Christians. This synthesis was the characteristic mark of his life.

A century has passed, and yet we are no nearer a just and adequate appreciation of the qualities of Rammohun Roy. Let us all hope that this Centenary may bring us nearer the great truths his life and work revealed, *viz.*—

1. The paramount need for the consolidation

of the national life of the people of India, irrespective of caste, creed or religion.

2. The need for the uncompromising spirit to fight corruption, falsehood, and social and moral degeneration.

3. The need for a strong and abiding faith in One Universal God, and the conviction which guided his whole life, that "the true way of serving God was to do good to man."

Raja Rammohun Roy.—(Leading Article in *the Guardian*, Madras, 6 July, 1933).

On the 27th September 1833, there passed away at Bristol the prophet of Modern India, whose life is no mere memory to-day, but conveys a message appropriate for the times. The zeal with which India, and Bengal in particular, propose to celebrate the centenary has other reasons besides pious devotion to the hero of a past age. In the galaxy of illustrious men whom India has produced during the century, there is hardly any personality whose penetrative insight was so universal and so profound as to merit the claim of being a prophet to whom the country can turn now and for a long time to come for sure guidance and inspiration. If Rammohun Roy was a light who shone in the darkness of a century ago, he was also a beacon of light out of whose range India may not yet have said to have passed.

To call him a 'universal man' is not the language of rhetoric. It is not a contemporary recognition of value. It is a belated posthumous estimate prompted in succeeding generations by their bewilderment at the ever-

widening issues of a growing nation, and the contrast afforded by Rammohun Roy's early clarity of vision and his discovery of the roots of life. He was a rebel in the society of his day, which knew its own best traditions but feebly, and could discern the future evolution in no clear outline. Perhaps then more truly than now could India have said to have been made up of "masses" literally, rendered lifeless and ineffectual by economic degradation, a growing political subjugation, and spiritual chaos. There was no living conflict as in the centuries that had preceded. Those troubles had done their work and left a mental debris of which the external political unification that had started under the British had not yet taken account. It is under such conditions that Rammohun Roy enunciated principles that have stood the test of time and bear testimony to his synthetic personality.

There was enough of the dead past to make a mere crusader of a prophet and bestow temporary glory. But Rammohun Roy possessed the true prophet's faith in humanity and in its Creator. He brought dry bones to life in his day and his constructive temper envisaged a destiny for the nation that has not been excelled in conception.

His contempt for customs, traditions and institutions bred no contempt for any section of his fellow countrymen. His exploration of the ancient lore of India just when in the name of that heritage he was exiled was characteristic of his love to discover the spirit beneath all externals. He went where the spirit led him, into the sources of Hindu and Muslim culture and

philosophy, into reason and contemplation. It was a divine passion which set no limits to his search. He probed many religions and philosophies and saw their worth for man. His quick grasp of their essentials made him a social reformer, the champion of modern education, a spiritual seer, and a political worker. To say that he thought ahead of his times is to say little. The particular measures that he laboured for, were based upon such a clear conception of fundamentals, that they proved to be but the precursors of larger changes in that direction at a later date. "He based his reforms, social or political, agrarian or industrial, on a criticism of social life, on ulterior postulates and concepts in which he effected a synthesis between the East and the West." At his time of Indian history, his views might well have been regarded as outrageous or fanatical, but he found their sources in the cultures of the land and of the west, both of which were sealed books to his fellow countrymen. To conceive in his day such a fusion of the different cultures is a standing wonder, made more so by the fact of those cultures being represented by politically hostile races. The 'Father of Modern India' is a fitting appellation for the seer who found the synthesis.

To the politically minded India of this day, Raja Rammohun Roy's view of Western civilization and his relationships with the new conquerors must seem remarkable; but subsequent history has justified his faith. He saw beneath the artificial connections established by political conquest, the possibilities of the enrichment of life that neither his countrymen nor the

political invaders so clearly perceived. Who knows but that it was Rammohun Roy who converted the British political mastery of India into a definite moral trusteeship? His large contacts with Europeans and with the authorities were made to serve this purpose. It is a testimony to the large faith that inspired the man that he should commit the welfare of the country to strangers when evidence had already become apparent that racial superiority and mistrust had become part of the British attitude, and that the material benefits of conquests were luring the rulers into other paths. While he fought against these often in vain, he knew that apart from these aberrations, lasting good would result from international relationships. It was not a popular step with Rammohun Roy's countrymen. Had that ideal been maintained in its purity, the century that has passed would have seen India more of an "advanced" nation than a "backward" one.

All these, however, were external landmarks in Rammohun Roy's mental history. They show that after he had laid the theoretical foundations of his synthesis by extensive thought and study, the stage came when his mind turned from theory to practice, from doctrine to institutions, from polemics to reform.

But it is as the apostle of a Universal Religion that Rammohun Roy achieved his greatest distinction. His own contribution may be said to have been of a more permanent nature than the offshoots of a later day. He had studied the three scriptures,—Hindu, Islam and Christianity, and had discovered the core of each religion. Strengthened by these convictions, he waged

war against the accretions in each of these, even if it led him into controversies with the exponents of each religion, or rendered it necessary for him to defend any one of them against the others. He stood for the truth and universalism of every religion. "He had been brought by his pioneer studies in Comparative Religion to Universalism, and what is more, to a universal Scripture, a universal authority, as underlying all historic scriptures and all historic authorities. . . . But he perceived that the Universal Truth was stressed in different ways, had different accents. The Vedanta, which had restored him to faith, he always considered as strongest in *Jnana*, the knowledge of the Unity of all souls and of the world in Brahma ;—Islam, which had given him his early iconoclastic zeal, he considered as strongest in the sense of divine government and a militant equality of man with man ; and Christianity, which gave him the divine exemplar, he considered as strongest in ethical and social guidance to peace and happiness in the path of life. Thus his universalism in Religion passed on to a historic synthesis, which was distinguished from eclecticism in two ways. First, none of these religions was only *a part of* the truth ; each in its pristine purity was *the* truth, specifically and ethnically expressed or embodied. Secondly, each in his view was to preserve its historic or traditional continuity, though each was to grow *by mutual contact and assimilation and by convergence to a common ideal.*" [Sir B. N. Seal]

There may be doubts about the correctness of his judgments and his interpretation of individual religions.

But he approached so near an acceptance of the central truth of each of them, that he was claimed in turn to be a Muslim, a Christian, a Hindu, and so on. It is not by the standards of the feeble replicas of a later day that we can dismiss the early founder as a spiritual adventurer or an accommodating syncretist. His aspiration to find and follow the Truth places his sincerity beyond doubt. If it led him in the direction of finding the universal in religion, the step is praiseworthy, for it was not by the sacrifice of the purity and essentials of any religion that he meant to do so. That later developments fell short of his ideal shows the magnitude of his endeavour and its limitations.

But the inscription on his tombstone at Bristol will command general assent: "A conscientious and steadfast believer in the Unity of the Godhead. He consecrated his life with entire devotion to the worship of the Divine Spirit alone. To great natural talents he united a thorough mastery of many languages, and early distinguished himself as one of the greatest scholars of the day. His unwearied labours to promote the social, moral and physical condition of the people of India, his earnest endeavours to suppress idolatry and the rite of Suttee, and his constant zealous advocacy of whatever tended to advance the glory of God and the welfare of man, live in the grateful remembrance of his countrymen."

Rampurhat (Dist. Birbhum, Bengal).—The Rammohun Roy Centenary was observed here on 4th November 1933 by a public meeting in which many enlightened people were present. Mr. Sridhar Majumdar, retired Sub-deputy Collector, presided. Babu Bhabasindhu Datta opened the proceedings with a hymn of the Raja and a prayer. Bhabasindhu Babu and Babu Surendrasasi Gupta spoke on the various aspects of the Raja's life. On 5th November a Divine Service was held in the local Brahmo Samaj. Surendrasasi Babu conducted the service, and Bhabasindhu Babu and Sjt. Amritakumar Datta sang hymns.

Suri (Dist. Birbhum, Bengal).—On 6th November 1933 Divine Service was held in the local Brahmo Samaj in the evening. Babu Surendrasasi Gupta conducted the service and Babu Bhabasindhu Datta gave a discourse on the Raja's *Sadhana*. On 7th November Divine Service was held in the morning at the house of Dr. Kalidas Sarkar, conducted by Babu Amritakumar Datta. In the evening a public meeting was held in the Town Hall, presided over by Mr. Sukumar Sen, District Judge. Babu Bhabasindhu Datta sang a hymn and offered a prayer, and Babus Surendrasasi Gupta, Bhabasindhu Datta, Bidhubhushan Das and Hemendranath Mukherji delivered speeches.

Rangpur (Bengal).—Babu Krishna Kumar Mitra visited this place in connection with the Rammohun Roy Centenary on 7th and 8th November 1933. On the 7th there was divine service in the morning in

the Brahmo Samaj. In the evening a public meeting was held in a *Shamiana* in the Rammohun Roy Club premises. Babu Jogesh Chandra Majumdar, the veteran pleader of the place, was voted to the chair. Babu Krishna Kumar Mitra was the principal speaker. On the 8th at 3 P.M. another meeting was held at the Carmichael College Hall at the instance of the College Union. Numerous students, including lady students, attended. Krishna Kumar Babu spoke on the condition of Bengal a hundred years ago, and on certain trends of thought in modern times. In the evening there was a divine service at the house of Dr. Jnanadananda Das Gupta.

Shillong.—Babu Krishna Kumar Mitra visited this place in connection with the Rammohun Roy Centenary on the 10th and again on the 14th and 15th November 1933. On the 10th there was a divine service in the morning conducted by Krishna Kumar Babu at the house of Rai Bahadur Mahendranath Gupta. On the 14th at 2 P.M. he spoke at the Mahila Samiti of the Laban Brahmo Samaj on the life of the Raja. In the evening a public meeting was held at the Police Bazar Brahmo Samaj. Krishna Kumar Babu presided, and delivered an interesting address. Other speakers were, Rai Bahadur Mahendranath Gupta, Maulavi Ata-ur-Rahman, Mr. Kong Fahikan, Rai Sahib Sivanath Datta, Mrs. Lila Ray, and Sir Muhammad Saadulla. On the 15th Krishna Kumar Babu conducted service at the Laban Brahmo Samaj.

Cherrapunji (Khasi Hills, Assam).—The Centenary of Raja Rammohun Roy was celebrated

here in the following manner. On 10th November 1933, Friday, there was sankirtan in the evening, when Mrs. Philemon offered a prayer. On the 11th there was a prayer meeting in the morning, when U Dori Roy offered a prayer. In the evening divine service was conducted by Babu Aswatthama Roy who came from Nongjri. On Sunday the 12th November, which was the principal day of the celebrations, U Johon of Sasarat conducted divine service in the morning. At 11 A.M. there was the Women's Meeting when Mrs. Philemon conducted service and preached a sermon. At 2 P.M. the principal meeting began with a prayer offered by Rev. Nilmani Chakrabarti. Then Babu Krishna Kumar Mitra, the venerable President of the Sadharan Brahmo Samaj, called different persons, one after another, to address the meeting. Babu Rohinikanta Roy read a paper in Khasi on the life of the Raja. Then Mrs. Mahendrakumar Gupta spoke a few words on the Raja, for the benefit of the women. She was followed by Mrs. Philemon, and by Rai Bahadur Mahendrakumar Gupta, Babu Anath Bandhu Sen and Babu Atul Bhushan Sarkar of Shillong. The President spoke last. The Bengali addresses were explained in Khasi by Babu Rohinikanta Roy. Rev. Chakrabarti exhibited the portrait of the Raja to the audience. At half past four a sankirtan party with *mridanga* and *kartal* went from the Samaj Mandir along the main Station Road to Cherrapoonji village, a distance of about 2 miles, singing all the way. At the Brahma Mandir at Pamalang U Ilis Mohan Roy

of Sohbar offered a prayer, and addressed the people assembled there. The party came back to the Cherrapoonji Mandir by a different route, singing sankirtan all the way. The sankirtan party consisted of both men and women, and there was great enthusiasm. The celebrations concluded with a prayer offered by Babu Rohinikanta Roy and an address by Babu Krishna Kumar Mitra, who also offered a concluding prayer. His address was interpreted.

The local Bengali gentlemen attended the Centenary meetings, and the large hall was full. Owing to quarantine restrictions consequent on an outbreak of Cholera, many Brahmos and others from different villages could not come. Still the big hall was filled. The celebrations were a great success, and created enthusiasm among the people.

Silchar (Assam).—Glowing tributes were paid to the memory of Raja Rammohun Roy at a public meeting held at Silchar on 13th November 1933 in connection with his Centenary by the citizens of Silchar with solemn dignity. Rai Bahadur P. C. Chatterjee, the Deputy Commissioner, presided. The meeting began with an impressive song sung by Mr. K. C. Chatterjee, the well known musician of the town. Papers in English and Bengali dealing with all the salient aspects of the Raja's life, were read by Sjts. Mano Ranjan Sen, Samarendra Bhattacharjee, M.A., Mano Mohan Ranja Dey, Sudhir Ranjan Sen, Srimat Swami Jogeswarananda of the local Ramakrishna Mission, and Sriman Fanindranath Datta, a student.

Sjt. Gopendra Arjun of Sylhet in course of his stirring speech, laid great stress upon the fact that Rammohun Roy first aroused our dormant spirits to independent thought in social and political matters. Sj. Nirode Chandra Goswami, M.A., Head Master, Cachar High School, addressing the big gathering, said that the Raja's life even after a century is a grand thing to discuss and admire.

The President in a nice speech summarised the noble life of the Raja, and referred to the present question of the removal of untouchability which was first launched forth by the Raja, and is now accepted by Mahatmaji. He hoped that the demon of "touch-me-not" would go away in no time through the untiring attempts of Mahatmaji, for which he is even ready to lay down his life. With a vote of thanks to the chair by Sjt. Satish Chandra Sen, the meeting came to a close.—(The *Navavidhan*, Calcutta.)

Kalna (Dist. Burdwan).—On the 16th November 1933 a public meeting for celebrating the Centenary of Raja Rammohun Roy was held in the Town Hall, Kalna, under the presidency of Sjt. Purna Chandra Roy, B.L. The proceedings commenced with a hymn and a short prayer. Sjt. Nirmal Chandra Chatterji, B.L., and Swami Nityagourananda Avadhuta of the local *Nirvan Math* addressed the meeting on the general aspects of the Raja's greatness and the many works of reform introduced into the country by him. Mr. Mathuramohan Ganguli dealt with the principal events of the Raja's life, and showed that he was the pioneer of all reforms

in India, the founder of Comparative Religion, the father of Bengali prose literature, a great linguist, a great theologian and a great jurist. He laid the foundation of Modern India. He was a nationalist of nationalists, a Hindu of Hindus, but at the same time he was a universalist and a cosmopolitan, for his heart never remained confined to his own country, but went out to feel sympathy for the whole of humanity. The service of humanity was to him the worship of God. The message of his life was faith in God, peace on earth, and good will among men. Ram-mohun is not dead, but he lives in the works he initiated for the uplift of his country, and it will take several more centuries to form a right estimate of his worth and works.

The president concluded the meeting with an instructive, impressive and inspiring speech, noting briefly how the Raja infused a new life into his countrymen, and removed the many evil practices then eating into the vitals of national life. The meeting dissolved with a vote of thanks to the president and the speakers, and a hymn by S. M. Ganguly.

Katwa (Dist. Burdwan).—On the 20th December 1933 a public meeting was held in the Ramaprasad Town Hall under the presidency of Sjt. Ashutosh Mukherji, B.L. Secretary to the local bar. The attendance was not large, but select. At the request of the president, Mr. Mathuramohan Ganguli sang a song composed by the Raja, and after a short prayer addressed the meeting for about a hour dealing with the many qualities of head and heart of the great

man, and the various works of public utility he started for the good of his countrymen. The speaker said that Rammohun was not only a religious and a social reformer, the founder of the Brahmo Samaj, and the remover of the Sati and other evil practices, but he devoted the best energies of the best part of his life to furthering the educational, industrial, judicial, financial and various other interests of his country. It was he who first fought for the liberty of the Press. Though he himself was a hereditary landlord, he never desisted from advocating the cause of the indigent cultivators of the land, and pressed that their rights over land should be made as strong as those of the zemindars. He supported the separation of the judicial and the executive functions of Government, and their subordination to the legislature, which, he said, should include representatives of the people; and he was strongly in favour of the colonial system of government as obtained in Canada and Australia. He was an epoch-making man. We should honour him and follow in his footsteps.

Chapra.—The Centenary of Raja Rammohun Roy with a two-days' unique and imposing programme, was celebrated at Chapra on 2nd and 3rd December 1933 with Principal D. N. Sen of the B. N. College, Patna, in the chair. Principal Sen was given a magnificent reception at the railway station where the notabilities of the town, including Mr. S. K. Das, I. C. S., District and Sessions Judge, Saran, who was the host of the President-elect, were present to receive him when the train steamed in.

The first day's programme consisted of a Ladies' Meeting at the house of Mr. S. K. Das, where papers were read by several ladies on the importance of the great Raja's contributions to the cause of women in this country. A poem by Miss Annapurna Devi, the talented daughter of Dr. Haradhone Dutt, which was set in tune and sung by her, was much appreciated. The meeting was attended by ladies of all creeds and communities, and thanks to the cordiality and supreme interest evinced by Mrs. S. K. Das, and also to the perfect arrangements made and the individual care taken personally by Mr. Das, it was a complete success. At the end of the meeting Babu Sriranga Vihari Lal, Retired Headmaster, Rammohun Roy Seminary, Patna, and a local Christian Missionary gentleman described the life-work of Raja Rammohun Roy and the life of Christ respectively with the help of lantern slides.

The second day's programme opened with noble music, picturesque *arati* and impressive prayer followed by a liberal distribution of alms to the poor and a Swadeshi Ananda Bazar Mela. The 'Ananda Bazar' presented the appearance of a tropical sunset in the beautifully variegated trailing colours of the ladies' saris as they moved to and fro in the Mela. Business was then commenced in the Men's section with a highly felicitous address of welcome delivered by Mr. Hem Chandra Mitra, President, Centenary Committee, Chapra. Principal Sen was then voted to the chair amidst general applause. After a solemn prayer by Principal D. N. Sen, speeches were deli-

vered in Hindi, Urdu and English by notable gentlemen of Chapra and outside, among the latter being Munshi Ishwar Saran, the well-known leader of the United Provinces, Prof. Sambhunath Roy of the B. N. College, Patna, and among the former Maulavi Muhammad Majid, Pandit Jivananda Sharma, Mr. Avadhesh Kumar Varma, and others.

Munshi Ishwar Saran characterised Raja Rammohun Roy as one of the greatest Makers of Modern India, whose life would provide an inexhaustible source of inspiration for us for long generations to come. He was the man who brought home to us again after a lapse of centuries that life and its blessings were not for the timids and cowards, and that freedom did not consist in mere freedom of action. Freedom dwelt alone in the free spirit of the lion-hearted ones,—a message on which India of to-day, said Ishwar Saran, should do well to deeply ponder again.

Maulavi Majid claimed Raja Rammohun Roy as a follower of Islam in the higher spiritual sense, and made clear his point with quotations from holy texts and the Raja's writings.

The President, who then delivered his address, was deeply impressed with the spontaneous outburst of enthusiasm on the part of almost all sections of the citizens of Chapra and of all ages. He likened it in his speech to the quickening of a new life,—a reflection of that quickening of a new birth brought about by the great Raja Rammohun Roy in moribund India well over a century ago. There was an undying fire, said he, somewhere in the profound depths of India's

civilization, which burst forth at intervals and brought new life to the people when they needed it most. The Raja was one such Prometheus who lighted up the dying embers of Indian life once again, and opened the portals of the future for them. He rescued the great religion of India from the rut into which it had fallen, and lifted it like a mighty lever to its own universal plane. And in doing so he restored the people of India to their long-lost high estate. "In this universal plane of the Indian religion and in this high estate of India's manhood and womanhood", concluded Principal Sen, "there was no distinction made of the outer garment of creeds and tenets, but it was all made up of harmony, of world-symphony".

The meeting was dissolved with a vote of thanks to the chair proposed by Mr. S. K. Das.

The success of the celebrations was entirely due to Babu Mahendra Prasad and Babu Madan Mohan Sahay. 'The two-days' impressive celebrations terminated with a very pleasant function at the residence of Mr. Gajadhar Prasad of the Subordinate Judicial service, where Principal Sen and Prof. Roy were given a cordial reception.---(*Advance*).

Contai (Dist. Midnapur, Bengal).—The Ram-mohun Roy Centenary was celebrated here with great enthusiasm from 10th to 13th November 1933. Divine Services were held in the evening on the 10th, and in the mornings on the 11th, 12th and 13th, in the local Brahmo Samaj. Public meetings were held in the evenings on the 11th and the 12th. On the first day Babus Bhabasindhu Datta and Surendrasasi Gupta.

spoke. On the second day Bhabasindhu Babu presided, and Sm. Subodhbala Biswas and Sjt. Jogeshchandra Basu read papers, and Sjt. Jibankrishna Maiti and Sjt. Surendrasasi Gupta delivered speeches. On the 13th Babu Bhabasindhu Datta delivered a sermon on the excellence of Brahmapasana after the morning service which was conducted by Babu Amritakumar Datta.

Bogra (Bengal).—The Centenary of the death of Raja Rammohun Roy was celebrated here on the 23rd and 24th November 1933, when Babu Krishna Kumar Mitra of Calcutta visited this place. Public meetings were held, on the 23rd at the Brahmo Mandir, and on the 24th at the Park Hall. On the first day Babu Krishna Kumar Mitra spoke, and on the second day, besides him, Sjts Baidyanath Sanyal and Sarada Nath Khan also delivered speeches on the greatness of Raja Rammohun Roy.

Pabna (Bengal).—The Centenary of Raja Rammohun Roy was celebrated here with great enthusiasm on 25th, 26th and 27th November 1933. Babu Krishna Kumar Mitra of Calcutta came to the town specially for the occasion. Divine service was conducted in the local Brahmo Samaj by Krishna Babu on the 25th in the evening and on the 26th in the morning. On the 26th evening, a kirtan party went in procession from the Brahmo Samaj to the Banamali Institute, where above a thousand people were assembled at a public meeting. Babu Krishna Kumar Mitra was elected President. Brilliant speeches were delivered on the various aspects of Rammohun's

life and activities. Sjt. Kalidas Bagchi, M.A., Deputy Magistrate, spoke on *Rammohun Roy as a Man*, Sjt. Sasadhar Ray M.A., B.L., on *Rammohun as the expounder of the Sastras*, Miss Amiya Datta Gupta, Lady Principal, Girls' School, on *Rammohun as a benefactor of women*, Sjt. Jnanada Govinda Chakravarti on *Rammohun as Social Reformer*, Sjt Nibaran Chandra Sen, M.A., Head Master, on *Rammohun as a Pioneer of English Education*, Prof. Tarini Charan Chaudhuri M.A., PH. D., on *Rammohun as Pioneer of Bengali Prose and of scientific education*, and the President, Sjt. Krishna Kumar Mitra, on *Rammohun Roy's Religion*.

Dehra Dun—The Centenary celebrations at Dehra Dun were inaugurated with a Ladies' Meeting on Monday the 4th December 1933, in which ladies of all communities joined. Mrs. Hemantakumari Chaudhuri spoke about the Raja's services for Indian womanhood. Indian women should always remain grateful to the Raja for his efforts for the prohibition of the cruel custom of the *Suttee*, by which the Raja has saved thousands of lives from cruel death.—Fortnightly meetings of ladies were arranged by Mrs. Chaudhuri for uniting Hindu, Brahmo, Muslim and Christian ladies for the noble cause of the country's service.

On December 16th a public meeting for the celebration of the Centenary was held in the Hall of the A. P. Mission High School, where a cosmopolitan gathering of Christians, Muslims and Hindus assembled to pay its tribute to the departed patriot and religious reformer. Mrs. Hemantakumari Chaudhuri,

Principal Hotchand Jagtyani, Miss Chitra Jagtyani, Prof. Mohendra Pratap Shastri, Mr. Mudaliar, Lieut. Banerji, Mr. J. C. Bhattacharya and others paid rich tributes to the great founder of the Brahmo Samaj. Miss Jagtyani and Mr. Bhattacharya read papers, while the others spoke *extempore*. The chair was taken first by Babu Chandī Prasad Sinha, and subsequently by Thakur Manjeet Singh Rathore.

Thakur Manjeet Singh Rathore said that Raja Rammohun Roy's services were multifarious, not only as a founder of a religion, or as a social reformer, but as the first nationalist leader of India. He fitly deserved to be described as the Father of Modern India. His written evidence, the speaker said, given before the Select Committee of both the Houses of Parliament in 1832, on the question of reform in Indian administration, prior to the passing of the 1833 Charter of the East India Company, was a most valuable document of historical character, and would do credit even to the greatest nationalists of India to-day.

Miss Chitra Jagtyani, daughter of Principal and Mrs. (Pramila) Jagtyani, read an interesting paper, in which she first dwelt on the love of truth and moral courage which characterised Rammohun's early life, and the troubles he underwent for the sake of truth. She then remarked, "After returning home from his wanderings, Rammohun began those reforms which have changed the face of his country. He was not a man of words, but a man of action. His love for the country was simply marvellous. What other man worked as hard as he at that time for the rights and privileges of his

countrymen ? All his labours in connection with the introduction of English Education, the development of Bengali literature, the suppression of the *Suttee*, and the introduction of other social reforms, were the outcome of his great love for his countrymen. His self-sacrifice was proportionate to the earnestness of his faith. He was a devoted believer in God, and his faith did not fail him even for a single moment, and his heroic endeavours inspired India to achieve in a few years what she had failed to achieve during several previous centuries. He arose like a great light-house amidst the darkness of his age to assure the world that brighter and happier days were in store for India. Verily he is a world-hero, our spiritual Father, and the Maker of Modern India. He has gone indeed, but what a legacy he has left behind ! We pray to God that the wisdom, courage, and enthusiasm which characterised him, may also characterise our nation."

Bassein (Burma).—To celebrate the Rammohun Roy Centenary, a public meeting was held at the Cronk-hite Hall (Pwo-Karen High School), on Saturday, the 16th December 1933, at 6 P.M., with Rev. C. L. Conrad, B.A., B.D., Superintendent, A. B. M. Pwo-Karen Mission, in the chair. As the Bassein public was not expected to know much about Rammohun Roy, the following manifesto was issued by the convenors along with the hand-bill inviting the public to the meeting :—

"We are living in an age when we cannot remain indifferent to what is going on in other parts of the globe. Time has come when people of different nationalities should know and come into better under-

standing with each other, and develop a bond of universal brotherhood.

Those who are familiar with the history of India of the 19th century, must have come across the name of RAJA RAMMOHUN ROY as a great religious and social reformer. He was born in 1772 in Bengal and died in England in 1833. The Centenary of his death is being celebrated throughout the length and breadth of the Indian Empire, and in other parts of the world where there are men of advanced and cosmopolitan views.

Rammohun Roy is looked upon as the greatest religious genius of the 19th Century. He was the pioneer of the whole world-movement towards mutual understanding between the East and the West, dedicating his life in the cause of humanity in order to lay the foundation stone of human brotherhood on a true religious basis.

On the other hand he is called the Architect of Modern India, who laid the foundation of a great national edifice which stood on the rock of freedom,—freedom for man, freedom for woman. The key-note of his greatness seems to lie in his irrepressible passion for freedom, not freedom of action merely, but freedom of the mind which is far more comprehensive and radical. That was the acknowledged fountain-head of his inspiration for all reforms, juristic, political, social and religious.

He was a true lover of human freedom. When the news of the inauguration of self-government in Spain reached India, he held a public dinner in Calcutta to celebrate the event. Similarly on his way to England,

even though he was ill, he insisted on going over to a French frigate to salute the flag of the French Republic.

Rammohun Roy's political and religious outlook knew no bounds of race and clime. He had studied the scriptures of all religions, and had the highest respect for all of them. At the same time, he had staunch faith in Hinduism. What he was opposed to was blind superstition and unreasoning prejudice.

He was also opposed to the idolatrous form of worship and started a Friendly Gathering for worshipping the Eternal Being, who is One and without any form, and omnipresent. He believed in the Fatherhood of God and Brotherhood of man, and addressed every man as Brother. He was a Unitarian and preached sermons in their chapels while in England. Though he never embraced Christianity, yet he was a true Christian in the strictest sense of the word.

The small group of worshippers which he started, gradually grew in 100 years into one of the most influential and progressive religious and social movements in India during the 19th century. It is now known all over the world as the 'Brahmo Samaj,' a group of monotheists with the most advanced religious and social ideas.

Among the social reforms for which Rammohun Roy's name is associated with that of Lord William Bentinck, the abolition of "Suttee" is the most well-known and important. Many a widow was burnt alive with her dead husband,—such was the barbarous custom of the country at that time! Rammohun Roy at the risk of his own life, stood against his countrymen and fought

his great battle against it,—and he was successful in the end when Lord William Bentinck, the then Governor-General, passed a Regulation in 1829 abolishing the ghastly practice.

There was never perhaps a greater champion for female emancipation and the safeguarding of the rights and privileges of women than Raja Rammohun Roy. He had a great respect for womenfolk in general, and lost no opportunity of upholding their cause, whether in social, legal or religious matters.

Rammohun Roy was also responsible for the introduction of English and scientific education into the country. While his own countrymen clamoured for Sanskrit, Arabic and other oriental studies,—Rammohun Roy knew it very well that unless western education was introduced into the country, we would have no chance of being recognised as a civilized country for centuries to come.

His manifold activities cannot be enumerated in the course of a short article like this. Only a few of the most important points have been put down here. It is hoped that those who will feel inclined to know further about the Father of Modern India and the Superman of Modern Times will find it profitable to read about him, and to attend the public meeting that is going to be held to celebrate the Centenary of his death at Bassein."

The *Rangoon Gazette* of 21st December 1933 reports the proceedings of the public meeting as follows:—

There was a fairly large attendance at the meeting which began with a song of Dr. Tagore rendered by a Bengali choir.

In the course of his speech, the chairman said : "I have been intensely impressed by the personality of Raja Rammohun Roy. I have no doubt that he has left his stamp upon India for all time. His name will be written among India's great men. He was the type of man who would win the confidence and respect of any fair-minded person to-day. First, I am impressed by his independence of thought and action even when a boy. This was characteristic of him throughout his life, and it often led him into embarrassing situations, but he always had the moral courage to stand by his convictions. We must admire these qualities of character whenever and wherever we see them.

Secondly, I am impressed by his tremendous desire for the acquisition of knowledge, and the efforts he was willing to make in order to acquire knowledge. Not only did he have a thirst for knowledge and an untiring effort to acquire it, but the wonderful gifts and talents he possessed, which enabled him to master so many languages, are to me most remarkable.

Thirdly, the extraordinary moral courage he possessed, which enabled him to take his stand on matters which he believed to be right, even though it countered the religious and social beliefs of his countrymen, sets him out as a man of unusual greatness. His stand for the recognition and rights of women, and his efforts to remove caste distinctions in Hindu society,

are examples of his courage. His expulsion from home for his religious convictions is also an instance where his moral courage is manifest.

Fourthly, that he could rise above the darkness and superstition which had fallen upon India and get a vision of a new age and, of course, along with this of a new India, are signs of a great personality. Coupled with this, was his love for his country and for his countrymen.

Fifthly, his love for Liberty, both of thought and action, placed him far ahead of his contemporaries."

In concluding, Rev. Conrad said : "In fact he was a man of keen insight and was able to discern the signs of the times, and so with prophetic insight, he followed the gleams of light which were breaking upon the world, and appropriated for himself everything which he believed to be of service to man, no matter from what source it came."

Seven other speakers, representing the various communities resident in Bassein, then addressed the meeting, dwelling exhaustively on the various aspects of the life of the Raja.

Mr. N. C. Sen and Miss S. Singha gave a general outline of the life and activities of the Raja, with special reference to his noble efforts in the cause of social reform, including the abolition of the *Suttee*, while Mr. H. Subramanyam and U. Ohn Thwin dwelt on the activities of the Raja as a journalist and educationalist respectively.

Mr. Md. Yusuf traced the monotheistic doctrine of the Raja to his close reading of the *Koran* and other

Muhammadian religious books, while Mr. N. S. Dawson emphasised his intense love of freedom and admiration for liberty movements throughout the world.

The last speaker, Mr. K. L. Mukerjee, referring to "the volume of mighty greatness" of the Raja, observed that he was not only one of the greatest social and political reformers of the age, but a great spiritual force with a genuine love for humanity.

The Chairman, in his concluding remarks, observed that the best way of paying homage to the memory of the great man would be to live up to the ideals set up by him before them. This was followed by another choral song. After Mr. B. N. Das, M.L.C., had proposed a hearty vote of thanks to the Chair and to the speakers of the evening, the meeting came to a close.

Khulna (Bengal).—The Centenary of the death of Raja Rammohun Roy was celebrated with great enthusiasm at Khulna on 16th and 17th December 1933. Babu Krishna Kumar Mitra of Calcutta and Babu Manomohan Chakravarti of Barisal visited the town on this occasion. Divine services were held at the house of Babu Nirmalchandra De, Postal Superintendent, Manomohan Babu and Krishnakumar Babu conducting the services on the 16th and 17th respectively.

On the 17th, which was a Sunday, a public meeting attended by more than a thousand people (including ladies) was held at the Coronation Hall from 1 P.M. to 5 P.M. The Chairman of the Municipality, the Chairman of the District Board, the Government Pleader, and numerous high officials, zemindars, medical men, pro-

fessors, teachers, lawyers, students and people of all other sections of the community were present. Mr. Kamal Chandra Chandra, I.C.S., District Judge, was in the chair. A hymn in chorus was sung by girls, after which Babu Jnanendranath Ray Chaudhuri recited some verses of the Upanishads. Babu Charuchandra Nag and a few other lawyers, Sja. Snehasila Ray Chaudhuri, and another lady read papers. A poem composed by the renowned poetess Mankumari Basu was then read. Babu Manomohan Chakravarti sang the Raja's hymn **भाष सेर एके**, and a Muhammadan pleader delivered an interesting lecture. Babu Krishna Kumar Mitra then spoke with great enthusiasm and force for about an hour on the various activities of the Raja. Babu Manomohan Chakravarti spoke eloquently on "The Ideals of the Age". The President wound up with a beautifully worded speech in Bengali on the necessity of our following in the Raja's footsteps. The meeting concluded with a vote of thanks to the chair and the singing of the hymn **जय युग बालीकमय** by Babu Sudhirkumar Basu of Calcutta.

Bagerhat (Dist. Khulna, Bengal).—The admirers of Raja Rammohun Roy met on the 20th December 1933 at the house of Babu Girishchandra Das Gupta of Bagerhat to observe the Centenary of the death of Raja Rammohun Roy. Babu Manomohan Chakravarti of Barisal, who had come to the town for the occasion, conducted a *kirtan* and a divine service, and preached an impressive sermon on "The Worship of One True God as the principal life-work of Raja Rammohun Roy."

Patuakhali (Dist. Bakergunj, Bengal).—For commemorating the Centenary of the death of Raja Rammohun Roy Babu Manomohan Chakravarti of Barisal came here on the 9th December 1933, and held divine services on that day and the next day in the local Brahmo Mandir. He was also the main speaker in a meeting held for the purpose in the Local Bar Library Hall, which was presided over by Rai Shyamacharan Simlai Bahadur, Govt. pleader, and in which Babus Niranjan Banerji, Deputy Magistrate, and Mati Lal Das, Munsiff, also spoke. The meeting was attended by the leading people of the place, including Govt. officials, pleaders, mukhtars etc. There was also a divine service held in the local Brahma Mandir on the morning of the 16th December.

Amritsar.—Mainly through the efforts of Rai Sahib L. Raghunath Sahai, Head Master of the Dyal Singh High School, who had come from Lahore, and L. Nand Lal, the indefatigable Secretary of the Amritsar Temperance Society, a very large and distinguished gathering was drawn to the Temperance Hall on the 15th October 1933 at 5 P.M. for celebrating the Centenary of the death of Raja Rammohun Roy, the Founder of the Brahmo Samaj. Those present included Rai Sahib L. Izzat Rai, Additional District Magistrate, L. Balmokand Bhatia, L. Duni Chand, M.A., and Mr. G. R. Sethi, Municipal Commissioners, Mr. P. C. Bhandari, Shaikh Sadiq Hassan, M.L.A., Prof. Jodh Singh, M.A., and many others.

Shaikh Sadiq Hassan, M.L.A., was voted to the chair. The proceedings commenced with instru-

mental music by the Temperance party, and L. Nand Lal sang a beautiful song. Swami Krishnanand, Pracharak of the Brahmo Samaj, offered a prayer. Raja Rammohun Roy, he said, had not come to this world to preach any special religious mission, but to preach unity and brotherhood of man and to remove social evils. He had fought against odds and had cleared the way; and now it was up to the people to follow in his footsteps.

Chaudhuri Ganga Ram, Head Master of the Balmokand Kshatri High School, said that although he did not know much about the teachings of Raja Rammohun Roy, yet he had been a keen student of his philosophy, and he had become keenly interested in what he said and did. Raja Rammohun Roy, like Swami Dayanand, had to bid good-bye to his house. He believed that God was one. At a time, when the Muslim power was tottering, he raised his voice for the solidarity of the country.

Principal K. L. Bhatia of the Hindu Sabha College, said that his interest in the teachings of Rammohun Roy commenced while he was a pupil of Prof. Ruchi Ram Sahni, who, along with Rai Sahib L. Raghunath Sahai, had done such a great deal for the Brahmo Samaj. Keeping in view the achievements of this great man, Raja Rammohun Roy, it was the duty of every Indian to help in perpetuating the memory of the great teacher. When India was in danger, when her cultural unity was threatened with disruption, God sent Rammohun, and he proved himself equal to the task. He believed in one God, and his knowledge

of many religions was perfect, and wherever he found an error, he exposed it. In the political field no man was equal to him. He was the pioneer of political struggle in India. He was a great social reformer, and was truly speaking the Father of Indian nationalism. He opened the field for Western education in this country. It is a happy augury that the Brahmo Samaj has consistently carried out his teachings.

Malik Uttam Chand said that at the time Rammohun came to this world, India was in a pitiable plight. But, as stated in the Bhagavad Gita, "God sends his chosen ones at a time when there is decay of Dharma." At the age of 5 he commenced learning Persian and Arabic, as Persian was the court language at the time. He acquired a good knowledge of Arabic, and for this reason, he was called Maulavi Rammohun Roy. Later, he learnt Sanskrit, and began to be called a Pandit. From a study of the Qoran, he arrived at the belief in one God, and he at once started his fight against idolatry. He was dauntless and he preached his views undauntedly. His father became angry, but he had no fear. So he left his home. The Emperor of Delhi, who was impressed by his teachings, gave him the title of Raja. It was the duty of all to follow in his footsteps, which alone would be his best memory.

Mr. Padam Chand Bhandari said that though he had long been ignorant of the teachings of Raja Rammohun Roy, yet he was enlightened a good deal by the literature that he had to study in connection with the meeting. Raja Rammohun Roy was essentially

a warrior. Though he was a pacifist of a high order, yet an important feature of his life was his character as a warrior. Throughout his life he had to wage a war on three different fronts, namely, social, religious, and political. In the social field his outstanding achievement was his fight against *Suttee*. In the religious and intellectual fields his teachings chalked out a new programme and broke fresh ground. He believed in the oneness of God and the unity of mankind. There were very few leaders in this country who could stand comparison with Raja Rammohun Roy. He was a great force and an outstanding personality. When the British had just come to this country and the Moghul Empire was tottering, he undertook to offer a united front to preserve the solidarity of this country. Pioneer in the field of politics as he was, he laid the foundations of modern nationalism.

Lala Balmokand Bhatia, Municipal Commissioner, pointed out that at the time Rammohun Roy was born, the Muslim power was decaying. At the age of 16, he saw a ray of light, and he lifted his fellow countrymen from darkness. He had no vanity about him, and wherever he went he attempted to learn something. For 12 years he was at Benares, and he mastered several languages including Persian, Arabic, English, Sanskrit, Greek, Hebrew, and others, and he laid the foundations of a true divine spirit. When he had succeeded in his work of social reform in this country, he went to England in order to plead the cause of India. His greatest fight was against the Jurors' Bill, by which Indians were barred from becoming Jurors.

Prof. Jodh Singh, M.A., of the Khalsa College said that Raja Rammohun Roy had done the greatest good to his people, and it was their duty to follow the path of truth, like him.

Rev. Jawahir Masih, Christian Missionary of Amritsar, said that God did not do anything directly, but He sent His men to do so. Raja Rammohun Roy did not merely lay down certain principles, but he practised them, and did the greatest service to his country. He was not a mere popular leader or a devotee, but a social reformer too. He laid the foundations of modern education through schools and colleges. The speaker said that life stories of such great men were necessary to inspire the people to follow them.

Lala Nand Lal, Honorary Secretary, Temperance Society, said that it was a common saying, "All for one, and one for all," and that the human blood had one colour. It was in keeping with these sayings that Raja Rammohun Roy did his work for the good of humanity. Breaking the shackles of caste and sect distinctions, he tried to enlighten the world. The speaker regretted that many gentlemen, whose fathers never touched liquor, were taking to drink today. Drink was causing havoc among people. He wished Raja Rammohun Roy were present at this time.

But Rammohun Roy had become immortal. The speaker asked all people to follow in his footsteps, and to refrain from all evil habits, including drink.

Swami Krishnanand said that Raja Rammohun Roy favoured the English language as the medium of instruction, as the Mullahs and Pandits were misleading

the people. He thought that India could not rise without Western education.

Rai Sahib L. Raghunath Sahai, who spoke amidst cheers, thanked the audience, and said that besides his work in the social, political and educational fields, Raja Rammohun Roy's mission was to proclaim the brotherhood of man, and it was for this that he also worked for the rights of women. He believed that God was the Father of mankind. The essence of religion was truth. Just as cows had different colours, but their milk was of one colour, so were the various religions different in methods, but had the same object in view. Religion should not teach men to quarrel. He thanked the President and asked the audience to read more about Raja Rammohun Roy.

Shaikh Sadiq Hassan, President, in his concluding remarks, said that Raja Rammohun Roy was a dynamic personality, who did superhuman work, and rendered inestimable services in the field of education. He saved many lives by fighting against *Suttee*. The President stressed the need of communal unity.

The meeting concluded after $2\frac{1}{2}$ hours.

—*The Tribune*, Lahore.

Hazaribagh.—In connection with the Rammohun Roy Centenary a series of public lectures was arranged in the Hazaribagh Brahmo Samaj Hall. The first of these lectures was delivered on 16th September 1933, under the presidentship of Mr. Shambhu Dayal B.A., by Prof. Muhammad Muslim M.A., his subject being *The Cosmopolitanism of Islam*.

Prof. Humayun Kabir of Calcutta delivered the second lecture on 28th October 1933 before a large gathering of ladies and gentlemen, consisting of Christians, Muhammadans and Hindus, the Hall and the adjoining verandas being literally packed.

The speaker emphasised how search after truth, fearless independence, spirit of adventure, and catholicity of outlook were equally manifested in every sphere of Rammohun's work, whether as a social or a religious reformer, as a political worker, or as an educationist. Born in an age marked by political chaos and dominated by formality and superstition in matters social, religious and educational, Rammohun was gifted with the genius to apprehend the spirit within, and to chalk out a definite concrete programme to unite the dismembered limbs of national life. The best way of honouring the great national hero, according to the speaker, is not to imitate him in the details of his activities, but to follow the great ideals for which he stood.

The President, Rai Bahadur Prof. Gopal Chandra Ganguli, congratulated the young speaker for his appreciation of the character of Rammohun Roy, and pointed out from personal experience how Rammohun Roy is being appreciated more and more, as he should be, as the Maker of Modern India. The President lastly appealed to the different communities of India to study the scriptures and admire the lives of the saints and great men of other communities, so that they might all love and respect one another, and thereby become united as a nation.

The third meeting was held in the Samaj Hall on Saturday, the 4th November 1933. Prof. P. Sinha delivered a lecture on "Religious Reformers of Northern India in mediaeval and modern times". Starting with Ramanand, Kabir, and Nanak, he went on explaining the philosophy and teachings of Ballabhacharya, Chaitanya, Surdas, Tulsidas, Dadu Dayal, Raja Rammohun Roy, Swami Dayananda, and others. The speaker gave a scholarly account of the distinctive characteristics of the doctrines formulated and preached by each reformer. He laid special stress on how Kabir stood for unity amongst warring communities, by preaching one God and denouncing idolatry and caste distinctions; how Chaitanya initiated, and was in fact the living embodiment of, the cult of love,—such love for the Creator as could defy "moksha" itself, and such love for creatures as could defy social iniquities; how Tulsidas by his immortal poetry permeated the moral and religious fabric of the whole nation; how Rammohun Roy with his comprehensive genius founded a Universal Religion, and moulded the destiny of Modern India; and how Swami Dayanand brought about the renaissance of Vedic religion. The President, Rai Bahadur Prof. Gopal Chandra Ganguli, congratulated the speaker for his kaleidoscopic picture of religious movements extending over centuries, and compared the course to the "Bhaktamal Grantha". It is not mere intellectual appreciation of the several doctrines, but the realisation of their spirit, said he, that would do us good in these days of materialism. He pointed out how behind the apparent differences amongst followers of Bhakti, Jnana,

and Karma, there is something common to all great men, namely the longing for union with Him, the Satyam Sivam Sundaram, or in Plato's language, the True, the Good and the Beautiful. Religion, he concluded, is a pursuit which is possible only through deep and silent meditation, and lives of religious men serve as infallible guides in the dark regions an adventurer has to pass through.

The fourth meeting was held on Saturday the 11th November 1933 under the presidency of Mr. A. Majid, M.A., when Rai Bahadur G. C. Ganguli, M.A., addressed the gathering on the Message of Kabir.

Lastly, on Sunday the 19th November 1933, a crowded meeting of all sections of people was held in the Town Hall, and was presided over by Babu Ramananda Chatterjee, who had come from Calcutta for the occasion.

Sir C. C. Ghosh spoke first of all from his personal experience how Raja Rammohun Roy had raised India and the Indians in the estimation of English men and English women.

Mrs. A. N. Chakravarti read a paper in Bengali, showing how the Raja was a staunch advocate of women.

Rai Bahadur Gopal Chandra Ganguli showed how the Raja was the pioneer of Western education in India, and how with his extraordinary foresight he had chalked out a system of education which stood the test of time, and which produced so many great men. The seed sown by the Raja in the field of education in Bengal had grown into a goodly tree in the capable hands of veteran educationists like the late revered Pandit Isvarchandra Vidyasagar and the late Sir Asutosh

Mookerjee, who could compare favourably with any educationist of the world.

Prof. P. P. Sinha and Mr. Sambhu Dayal spoke in Hindi, and carried the audience with them. Mr. Majid uttered a few significant words in English, and Prof. K. S. Ghosh dwelt on the religious side of the Raja.

The President spoke in Bengali for a little over three-quarters of an hour, and was listened to with rapt attention. He regretted that religion was at a discount in these days, and stated that whatever the Raja did he did from a sense of religion which flowed in his veins, was in every fibre of his being, and was in the marrow of his bones. Raja Rammohun Roy apart from his religion was like Hamlet with the part of Hamlet left out.—(*Reports of speeches taken from the Amrita Bazar Patrika*).

Muzaffarpur observed the Centenary of the death of Raja Rammohun Roy at the Town Hall on Sunday the 10th December 1933 with Principal D. N. Sen of the B. N. College, Patna, as President. The Hall was very tastefully decorated for the occasion, an arch was erected at the gate, and special electric lighting arrangements were made, which lent grandeur to the celebration. A large-size portrait of the Raja was placed near the Presidential chair, and was bedecked with the finest roses supplied by Babu Ashutosh Chakravarty of Naroli. The Hall was packed to over-flowing with an audience fully representative in character, and the gathering of educated and cultured people of the town, including a large number of ladies, was a remarkable feature of the meeting. Excepting the Rabindra Jayanti

celebrated in 1931 at the premises of the Orient Club, which was a rare intellectual treat, the town of Muzaffarpur had not witnessed a similar public function so rich in gathering, so successful in the conduct of business, and so full of enthusiasm roused by the interesting and instructive speeches that were delivered.

The success of the celebrations was mainly due to the efforts of the organisers, among whom special mention may be made of Mr. Sriranga Vihari Lal, M.A., of Sitamarhi (late Head Master, Rammohun Roy Seminary, Patna,) Mr. P. K. Sen Gupta, Assistant Commissioner of Income Tax, and Messrs Upendra Nath Sen and Surendra Nath Sen, Pleaders, Dr. U. N. Bhaya, Mr. H. C. Biswas, Power House Engineer, and Rai Bahadur Dwarka Nath.

Punctually at 4 P.M., the function commenced with the Raja's favourite hymn from the Mahanirvana Tantra, "Namaste Sate," sung by Messrs Surendra Nath Sen and Haridas Mukherji, followed by the famous song composed by the Raja himself, "Bhabo Shai Eke," sung by Mr. J. C. Gupta and his two daughters.

On behalf of the Organising Committee, Mr. Upendra Nath Sen accorded to the gathering a most cordial welcome, and explained to them the importance and usefulness of the day's celebration. He also pointed out that the true greatness of Rammohun lay not only in bringing the Modern Age in India, but also in discovering for her people the peculiar cultural genius of their country which lay buried in the Upanishads, and preaching to the world the Universal truth of One God, One people, and One Religion, and also the socio-

political doctrine of a world-wide Co-operation of Humanity.

Then followed speeches by two ladies. Srimati Anurupa Devi, the renowned authoress, in her inimitable style in chaste Bengali dwelt on the service done by the Raja to Hinduism by placing the true religion of the Vedanta for their acceptance in preference to other prevailing forms of worship to which Hindus were in danger of being converted.

She was followed by Miss Maya Bhaya, B.A., who read an excellent paper in English dwelling on the Raja's special activities in the cause of the Womanhood of India. Her observation that but for the Raja it would have been impossible for her to appear in a public platform on that occasion, and the manner in which she delivered her nice little speech, extorted admiration from the entire audience.

Professor Biman Bihari Majumdar of Patna, who followed, dwelt on the Raja's activities in the realm of politics, giving facts and instances gathered from a close study of certain historical records not yet brought to light.

Professor S. Roy of Patna observed that the Raja placed humanity above all things, and believed in the oneness of God and the unity of mankind. In his opinion the Raja was a true Indian, and remained so all his life, and he was also inspired by the ideal of internationalism.

Rai Bahadur Dwarka Nath in the course of a feeling speech stated that Raja Rammohun Roy led a crusade against the time-worn Hinduism which had degenerated

into mere rituals and symbolism, and that he revealed to the people the pure religion of the Upanishads, wherein only lay true happiness for mankind. The Raja was one of those prophets who were ushered into existence time and again whenever there came dark periods in the history of India, and he had been preceded by Nanak and Kabir, the mystics who preached similar messages of Universalism.

An eloquent speech in Hindi was then delivered by Babu Lachhmi Narain Gupta, Pleader, who surveyed the life and work of the Raja, and paid a tribute to his services for Indian Womanhood. He exhorted his countrymen to study the life of the great man.

Among those who read papers at the meeting, Mr. Basanti Charan Sinha referred to the Renaissance in India inaugurated by the Raja. Mr. Surendra Nath Sen in a learned discourse explained that Rammohun was a staunch follower of Sankaracharya, and adopted Advaitavada as the correct religious creed; but in order to make it possible for the ordinary people of the world to approach God, the methods laid down in Mahanirvana Tantra were adapted by him for the ordinary worship of the Grihasthas.

Prof. Goswtha Hari Sinha, Professor of English, G. B. B. College, in beautiful and eloquent language gave a summary of the noble activities of the Raja, who devoted his life in the cause of human emancipation, and was a hero in the truest sense of the word. He said that it would be a mistake to think that the Raja was an iconoclast and the founder of a new faith. The Raja merely rediscovered Hinduism, and went

back to the simple monotheistic faith of the Upanishads.

Principal Sen then rose amidst enthusiastic cheers, and delivered his presidential address, which was listened to with rapt attention. He expressed his delight at the befitting manner in which Muzaffarpur was celebrating the Centenary, and was pleased to see signs of intellectual awakening everywhere in Bihar, which was his beloved province. Principal Sen observed that although the Raja had made a comparative study of all religions, he was a Hindu of Hindus, and his standpoint was that of the Upanishads. His God was the great God of our forefathers, the Brahma, the Infinite Being who inspired the race. This great message of the Rishis was an age-long cry which was reverberating in the subconscious mind of the race, and again found full expression through the Raja, who in a clarion voice called Indians to go back to the simple creed of their forefathers after casting aside all superstitions. He preached that no one had the right to tamper with the spiritual relationship between Man and God.

In an inimitable style garnished with exquisite poetic imagery, the President then dwelt on the Raja's activities and greatness. He pointed out that while the mighty civilizations of Egypt, Greece and Rome have perished, the Aryan culture still survives. He struck a refreshing note of optimism by declaring that India cannot perish so long as her people followed her peculiar cultural outlook and spiritual ideal. India by her ideals of Co-operation of Humanity and Universalism

offered a solution of all the present-day scrambles for wealth, power and communalistic gains. That ideal was preached by the Raja, and the President appealed to the younger generation to rally round the banner held aloft by the Raja. The President's speech lasted for three-quarters of an hour, and made a deep impression on the minds of the audience.

Rai Bahadur Dwarka Nath then proposed a vote of thanks to the Chair, in which he referred to the devoted service which Principal Sen had rendered to the cause of education in Bihar. It was through his life-long efforts that the Bihar National College of Patna had grown from an insignificant institution to an important seat of learning with magnificent edifices.

The function terminated with Rabindranath's well-known religious song "Jana-gana-mana-adhinayaka" sung by Mr. Haridas Mukherji and others. Then followed an exhibition of lantern slides illustrating India's saints, and the incidents of the life of Raja Rammohun Roy, after which the meeting dispersed.

Hughli.—The Hughli District was fairly represented, and citizens of Chinsurah and Hughli specially, both official and non-official, mustered strong, in the Town Hall of Hughli, on December 16, 1933, when homage was paid to the sacred memory of Raja Rammohun Roy on the occasion of the Centenary celebrations of the Hughli district. There was also a fair attendance of ladies, for whom special seat-arrangements were made. For four long hours, from 3 to 7 P. M., the Town Hall was packed to the full, and many had to remain standing for want of accommo-

dation. Amongst those present were :—Sjs. K. C. Basak, I. C. S., S. N. Roy, I. C. S., L. R. Chambers, I. C. S., Dhiren Mookerji, Hiralal Sen, Mriganka Ray, Taraknath Mukherji, Poet Jatindra Mohan Bagchi, Kumar Munindra Dev Rai Mahashaya, M. L. C., Raja Kshitindra Dev Rai Mahashaya, Harihar Seth, Prof. Promothonath Sircar, Prof. P. K. Das, Kanailal Goswami, Rajendra Lal Sadhu, Amulya Chandra Datta, Sudhir Roy, and others.

The meeting consisted of two sections, general and literary. Sir Devaprasad Sarvadhikary, Suriratna, presided over the general section, while the literary section was presided over by Rai Rama Prasad Chanda Bahadur. Addresses were delivered and poems read in these meetings, among which the address of Prof. Khalilur Rahman in the general meeting, and those of Prof. Promothonath Sircar and Mr. S. N. Roy, as well as poems of Sjs. Jatindra Mohan Bagchi and Subodh Ray in the literary section, deserve special mention. The songs of Srimati Shila Sarkar and Sriman Arun Mukerji were much appreciated by the audience.

Sir Devaprasad Sarvadhikary's Presidential Address was as instructive as it was interesting. In his short lucid speech he enumerated the contributions of the Raja towards the social, educational and religious reform of our country, and brought out vividly his colossal greatness. He decried the efforts of those, who at this juncture were attempting to minimise the Raja's services to his mother-land by supposed conclusions and unwarranted inferences based on case-records.

Rai Ramaprasad Chanda Bahadur's address dealt thoroughly with the controversy that has recently been raised by Babu Brajendra Nath Banerji's articles on Rammohun published in certain periodicals. With cogent reasoning he strongly criticised the unhistorical method of Brajendra Babu in estimating the Raja's character, and refuted the conclusions arrived at by him. His address was highly appreciated by the whole assembly.

The Secretary Sj. Subodh Ray, and the volunteers, were all attention to the guests, who were treated to light refreshments.—(*The Advance, Calcutta.*)

New Delhi.—The Centenary celebrations at New Delhi and Delhi were organised by a small group of the Raja's admirers, who issued an interesting invitation to the public. Among the signatories to this invitation were Mrs. Basant Lal, Mrs. J. K. Sen, Sir B. L. Mitter, Raghubir Singh, Asaf Ali, Bar-at-Law, S. C. Mitra, M. L. A., Principal S. K. Sen of the Hindu College, P. C. Chaudhuri, J. N. Mazumdar, D. M. Das, S. K. Sarkar, Rai Bahadur A. L. Banerjee, Rai Bahadur P. B. Chakrabarty, Rai Bahadur D. Dutt, etc. etc..

The first meeting was held at NEW DELHI at the Raisina Bengali High School, Ridge Road, on Saturday the 16th December 1933. Sir Cowasjee Jehangir, K.C.I.E., O.B.E., M.L.A, presided. The meeting opened with a song by Swami Visvanathananda of the Ramakrishna Mission. The speeches have been thus summarised by the *Associated Press of India* and the *National Call* of Delhi :—

Sir Cowasjee Jehangir in the course of his speech.

said that in modern times memory was proverbially short, and if all over India people are meeting to remember one who died a hundred years ago, they must take it for granted that he must be exceptionally great in his own country. Rammohun Roy was a social reformer. "We have social reformers even to-day, and will continue to have them even in the future; but it was a hundred years since Rammohun foresaw the future of his country, and was able to lead the way to India's greatness, which, he saw, could not be achieved till all India was united."

Proceeding, Sir Cowasjee declared that it was Rammohun Roy who protested against 'Sati', and asked Government for legislation to put an end to that custom. He hoped that in the very near future, Indians will no longer have to approach a foreign government for social legislation, but would have the power to legislate social reforms on their own initiative. If they did not get social reforms then, the fault would be their own.

Concluding, he said that Rammohun Roy was one of the greatest men that India had ever produced, and hoped and prayed that India would continue to produce many more Rammohun Roys for the uplift of the country and its teeming millions.

Mr. F. E. James, M. L. A., said that the Centenary celebrations were not foreign to him. While he was in Bengal, he attended all the meetings held annually in memory of Rammohun Roy. Rammohun Roy lived during an epoch of history which was very significant to India. In the year he was born, the first

Governor-General of India came to this country. In the year he died, a new Bill granting more reforms in the political sphere was passed by Parliament for this country. One thing that struck the speaker was that Rammohun Roy was a religious reformer in his early years. But in later years he was a political reformer too. He had suffered persecution from the members of his own community who considered him unorthodox. There came a time in Bengal when the influence of the West first began to touch Eastern teachings, and it moved many dormant things which gave birth to great political and social movements. Rammohun Roy was the outstanding figure in the initial stages of those movements, and the speaker appreciated his catholicity of life. Rammohun Roy believed in equal partnership between India and Britain. He knew that they had many things to give and take from each other. Only when they had settled adjustments between the two nations, would historians be able to say what had been to the mutual good of each country.

Continuing, Mr. James said that Rammohun Roy was one of the greatest builders of Modern India, and was also a great internationalist. He went to Europe at a time when depressed people were rising against their oppressors, and liberation movements were forging ahead in that continent. Nationalist as he was, he looked ahead beyond the confines of his own country, and thus came to die in a foreign land. But although he died in a foreign land, he died at a time when the ideals for which he stood had blossomed into full freedom.

Concluding, Mr. James paid his tribute to the rationalistic outlook of life of Rammohun Roy, and said, "We are living at a time when liberal ideals are at a discount. Yet I believe that the ideals for which Rammohun Roy stood are more necessary today than in the past".

Dr. Zia-ud-din, M. L. A. spoke from the educationist viewpoint, and said that Rammohun Roy was the pioneer of modern education in India. It was his influence that had changed the whole trend of education. He fought his own countrymen who did not want to have modern education, and was greatly instrumental in deciding that the medium of instruction should be English.

Had it not been for Rammohun Roy, the Doctor concluded, the history of the country would have been entirely different by now.

Sir K. V. Reddy emphasised the versatile genius of Rammohun Roy, and remarked that there was no field in which he did not take interest. He was master of eight languages, and was the first Indian who brought anything like a rationalistic outlook among the religiously minded people of this country. He was a great scholar in a language which was foreign to our country. He tried to discover truth in all religions. He served man not only in his own country, but throughout the world.

Mr. B. V. Jadhav, M. L. A., (ex-Minister, Bombay,) said that whenever superstition reigned supreme in the country, political freedom was sure to be lost by its people. Rammohun Roy's acute brain saw that unless religion was freed from the shackles of superstition,

nothing could be achieved towards the advancement of the country. His social work was based upon this conception of religion, *viz.*, brotherhood of man. He worked for freedom of thought, and though he came from a priestly community, Rammohun could realise that the dominance of that community was bringing ruin to the people, and he gave a great shock to it by preaching the equality of mankind. Mr. Jadhav thought that India would not rise in the scale of civilisation unless she followed the tenets of Rammohun Roy.

Rao Sahib Dr. V. Ramakrishna Rao, M. A., PH. D., said that Rammohun Roy was both a rationalist and a mystic. Chronologically viewed, he was first a prophet and then a philosopher. Quite a worthy descendant as he was of Indian sages, mysticism did not supersede his rationalism. He was a great master of synthetic unity.

Dewan Bahadur Ramaswami Mudaliar, M. L. A., said that Rammohun Roy, great as he was, did not confine himself to any one sphere in life. It was a pity that after a hundred years of vast enlightenment, there was still a small die-hard group of reactionaries who opposed every social legislation. Continuing, the speaker said : If Rammohun Roy was anything, he was a deeply religious and mystic soul, and looked at life particularly from that angle of vision. It was he who in spite of mighty opposition unearthed the light hidden in the midst of Vedic literature, and rehabilitated the Upnishadic religion in the country.

Other speakers, including Swami Sarvananda of the Ramakrishna Mission poured encomiums on Ram-

mohun Roy's simplicity of life and high thinking; and implored the audience to follow his high ideals.

The Chairman, in winding up the meeting, pointed out that Raja Rammohun Roy's high ideals of life and their translation into practice were matters not to the pride of Bengal only, but of India as a whole.

Delhi.—The Centenary meeting at DELHI was held at the Saraswati Bhavan, Daryaganj, on Monday the 18th December 1933. Sir Shanmukham Chetty, K.C.I.E., President, Legislative Assembly, was in the chair. The proceedings opened with the singing of a song in chorus by Dr. S. K. Sen and some ladies. The following is a summary of the speeches delivered, as given in the *National Call* and the *Hindusthan Times* :—

“A noble patriot, a great reformer, a learned scholar, and a spiritual Napoleon,”—this was the gist of the tributes paid to the memory of Raja Rammohun Roy, the founder of the Brahmo Samaj, at the public meeting held at the Saraswati Bhavan to commemorate his Centenary. The meeting was thoroughly representative of all sections of the people.

Sir Shanmukham Chetty, in paying a tribute to the memory of Raja Rammohun Roy, said that if anybody would look into the history of the world, he would find periods when thoughts and ideas underwent revolution, and in such periods there arrived men with new aspirations. The period preceding Raja Rammohun was a period of confusion. Raja Rammohun marked a new era in the cultural and political history of India. It was his

genius that constructed the cultural bridge between India and the West.

Sir Shanmukham went on to speak of the great work Raja Rammohun Roy did for social reform, and said that it was he who first pointed out the need for removing the social rot. Sir Shanmukham concluded : "We should not forget to pay our debt to the genius of this great soul, who lived for the uplift of his country in all respects, and also died for it."

Dr. T. G. P. Spears, PH.D., Professor of History, St. Stephen's College, said that the men whom people remembered were not men important in history, but in ideas. "We celebrate Raja Rammohun Roy's Centenary, not merely because he was a great personality, but because his name is linked with great ideas." Rammohun lived in an age which was singularly barren of ideas, when people did not believe in ideas, but believed in physical force. Rammohun was neither a soldier, nor an official to command a force. Even then his influence has greatly affected the destinies of India. He was a man who lived in ideas, and believed in ideas.

Indian communities, he went on, saw no future before them at that time ; but Raja Rammohun was the man who conceived the idea of unity between India and the West. He was a man of extraordinary intellectual attainments. He was a versatile scholar. He was the first Indian to be the master, not only of Indian culture and learning, but of Western culture and learning as well. He was a great states-

man. He never went beyond actual possibilities, and he did what was most necessary in those times.

Concluding, the speaker said that Raja Rammohun had a balanced outlook on life. "He was," he said, "an ambassador, a scholar, a journalist, a statesman, and everything in one."

The next speaker, Mr. Asaf Ali, Barrister-at-law, speaking in Urdu, said that had Raja Rammohun Roy been amongst us now, he would certainly have spoken in his mother tongue. He wanted every Indian to be a "true Indian." "We are commemorating Raja Rammohun's Centenary," he said, "not only because he was the greatest and ablest man in Bengal or India, but also because he was the greatest and ablest of living beings." He added : "I consider Rammohun to be a spiritual Napoleon."

Mr. C. S. Ranga Iyer, M.L.A., paying his quota of tribute to Raja Rammohun, said : "The Raja did not die. He is still amongst us to guide us, only if we were prepared to walk along his footsteps."

"India," he said, "had produced great men like Ramanuja, Sankara and several others. Raja Rammohun Roy was one of the brilliant galaxy of such stars." He joined Mr. Asaf Ali in his opinion that Rammohun was an intellectual Napoleon.

Other speakers, including Dr. M. J. Dave, PH.D., paid glowing tributes to the memory of the great reformer.

Jamshedpur.—The Rammohun Roy Centenary was celebrated at Jamshedpur on Sunday the 17th December, 1933 in a befitting manner. A public

meeting convened in the "Dr. Santiram Chakravarti Memorial Hall" was crowded to its utmost capacity. Mrs. Keenan, wife of the General Manager of the Tata Iron & Steel Co. Ltd., presided over the meeting, which began with a choral song by girls under the direction of Mrs. Sujata Bose and Mrs. Sobha Majumdar. Prizes were given away by Mrs. Keenan to the best writers of essays on the Raja's life. Mrs. Chandrabati Sethi and Mr. S. Gupta gave short discourses on the Raja's life.

Mr. Ramananda Chatterjee, who had come for the Centenary celebration, then gave a learned discourse on the life and teachings of Rammohun Roy. He dealt with every aspect of this great man's life, as a great educationist, as a social reformer, as a political uplifter, and as a spiritual leader. By the introduction of English education in India he united "isolated" India with the whole world by enabling it to be in touch with world-thought. The speaker gave instances to show how great was the Raja's fervour for internationalism, when internationalism was not even clearly understood. The speaker said that the basic principle on which the League of Nations is run to-day was suggested by the Raja over a century back. The Raja had suggested to the then Foreign Minister of France an organisation which would, by discussion or arbitration, settle all disputes among countries, and thus make war impossible. The speaker, after referring to the Raja's revival of the worship of God in spirit and in truth, wondered why intellectual unfitness is held up as a plea against worshipping God in spirit

and in truth, when the same intellectual capacity has produced great philosophers, literateurs, scientists, publicists, administrators and politicians among the Indians of to-day.

The meeting terminated with a vote of thanks to the Chair, and to the speaker of the evening. Portraits of Raja Rammohun Roy were distributed at the meeting.

Mr. Chatterjee also addressed a Ladies' Meeting, in which he explained to them the ideals of the Raja's life. The same evening he addressed another public meeting held at the Indian Association, and delivered a lecture on "Journalism," mentioning Rammohun as a pioneer in the field, and thrashing out every point that crops up in this connection, *e. g.* the journalist's knowledge, the necessity for his being scrupulously impartial, knack of organising his office for proper distribution of work to the editorial staff, and so forth. He also dealt with the difficulties of a journalist in the running of his paper due to the illiteracy and poverty of the people of the country, and with other difficulties arising out of political and economic situations.

Senhati (Dist. Khulna, Bengal).—On the 18th December 1933 the Rammohun Roy Centenary was observed with great enthusiasm at Senhati. Babu Manomohan Chakrabarti of Barisal came for the occasion, and a largely attended meeting was held in the open field in front of the house of the late Babu Gopal Chandra Sen. About 600 people, including about two hundred ladies, attended the meeting, and patiently followed the proceedings till a late hour of the evening.

Babu Yogananda Das, Secretary of the Women's Protection League, was voted to the chair, and in an eloquent speech he explained the objects of the meeting, and dwelt on the duty the country owed to the Raja as the Maker of Modern India. After a song and a short prayer by Babu Manomohan Chakrabarti, Babu Surendra Kumar Sen B. L. read a paper in Bengali on the special features of the Raja's life. Next, Babu Manomohan Chakrabarti delivered a long lecture, dilating on the numerous aspects of the life and teachings of the Raja, the vast audience listening to him with rapt attention. His speech, full of emotional flashes, left an indelible impression upon the minds of all. The meeting dispersed after a vote of thanks to the Chair and to the speaker.

Bilasipara (Assam).—The Rammohun Roy Centenary was celebrated here with great *eclat* on 19th December 1933. A public meeting was held that day in the Indranarayan Academy Hall. Pandit Durgakinkar Sastri presided, and Babus Himansu Mohan Roy M. A., Sudhir Kumar Chakravarti, M. Sc., Matilal Sarkar, Prafulla Krishna Bagchi, and Maulavi Abdul Jabbar delivered speeches, and Sjts. Nirmalya Bagchi and Bimala Kanta Chakravarti read papers, on the greatness of the Raja.

Sylhet.—The Rammohun Roy Centenary was celebrated here with great enthusiasm from 15th to 21st December 1933. A spacious pandal was erected in a central part of the town for the purpose. Every evening from 700 to a thousand men and women, belonging to all sections of the community, assembled there

to listen to the speeches. The proceedings commenced on the 15th with the singing of one of the Raja's hymns, and the stotra "Namaste Sate", followed by a Universal Prayer read from the Chair. Recitations by children at the commencement, and hymns both at the beginning and at the end, were other special features of all the meetings. The chair was occupied on the 15th by Prof. Nalini Mohan Sastri, on the 16th by S. M. Masih Esq, Dist Judge, on the 17th, which was the Ladies' Day, by Mrs. Kaishor Manjari Shyam, on the 18th by Sjt. Nagendra Nath Datta, and on the 19th by Rev. J. W. Roberts of the Welsh Mission. There were 15 addresses in all, including 4 on the Ladies' Day.

Prof. Prabodh Kumar Sanyal spoke on *Rammohun and Vedanta*, Mr. Susil Kumar Deb on *Rammohun's all-round greatness*, and Sjt. Rajendra Mohan Chaudhuri on *Rammohun and Law and Politics*. Sjt. Asok Bijay Raha read a poem on the Centenary composed by himself. Prof. Abdul Munim M.A., spoke on *Rammohun's Universalism*, Mr. Upendra Kumar Kar, retired Sub-Judge, on *Rammohun as the Inaugurator of a New Age*, and Maulavi Maqbul Husain on *Rammohun the preserver of all religions*. The speaker last named showed that Rammohun was a true friend of Islam, and that his followers have done more than Muslims to disseminate the truths of Islam in Bengal. Sjt. Jatindra Mohan Chaudhuri spoke on *Love of Truth as the fountain-head of Rammohun's activities*; Prof. Suresh Chandra Sen Gupta read a paper in English on *Raja Rammohun, the Maker of Modern India*; Prof. Narendra Nath Bhattacharya spoke on *Rammohun and*

the spread of education, and Mrs. Nalini Bala Chaudhuri on *Rammohun and Indian Womanhood*.

On the Ladies' Day, besides the President (Mrs. Shyam), Sja. Pranada Sundari Das, Sja. Mrinal Nandi B.A., Sja. Sushila Devi B.A., Sja. Uma Datta, B.A., Sja. Amiya Datta B.A., and other ladies spoke on the life of the Raja. Mrs. Nalini Bala Chaudhuri, Secretary, Sylhet Mahila Samiti, announced that the Samiti would award a "Rammohun Medal" to the lady belonging to the district who would distinguish herself most in the year 1934 by her literary activity, social service, or act of courage.

On the 20th December a Musical Festival, and on the 21st a Tableau exhibiting incidents of the Raja's life, were held.

35 papers on the Raja have been received from the student community. Medals and prizes were awarded to the best papers.

Lahore.—The Rammohun Roy Centenary was celebrated with great enthusiasm and success at Lahore from the 24th to the 29th January 1934. It was a joint celebration of the Maghotsava and the Centenary, the divine services being held in the Punjab Brahmo Samaj Mandir at Anarkali. The reports of engagements given below are mostly taken from *The Tribune*.

24th JANUARY.—This day the celebrations commenced with a NAGAR SANKIRTAN.

The procession, which was about a quarter mile long, started from Nila Gumbad at 5 P. M., and passed through Anarkali Street, Lohari Gate, Chowk Chakla, Paper Mandi, Shahalmi Gate, Machhi Hatta, Rang

Mahal, Bazaz Hatta, and terminated at the Water Works at 7 P. M. Throughout the route the processionists sang devotional hymns, and raised shouts of "Raja Rammohun Roy Ki Jai". Besides a number of *Bhajanmandalis* there were about four to five hundred boys of the Dyal Singh High School, who carried banners and flags, and sang songs.

At the Anarkali Chowk and the other chowks of the city through which the procession passed, short addresses on the "Unity of God and Brotherhood of Man" and on the "Life and work of Raja Rammohun Roy" were delivered by Swami Krishnanand, Lala Dharam Das Suri and L. Amar Nath. The Rang Mahal School and the Dyal Singh School bands also joined in the procession, and played selections of music throughout. Several ladies also joined the procession, and sang devotional songs.

25th JANUARY (11th Magh).—This was the principal day of the MAGHOTSAVA, and all the functions took place in the Mandir. In the morning Bhai Sitaram conducted the service. Pandit Nirmal Chandra then delivered an illuminating address on *Rammohun Roy's Philosophy* before a large gathering of ladies and gentlemen. The following is a detailed report of his address.

"Raja Rammohun Roy is called the Father of Modern India. But it is not sufficiently realised that the foundations of his great mission and his many-sided activities were laid deep and strong on the strata of innate spiritual greatness of the people.

We have within us a natural tendency towards

idolatry, and so we always tend to worship and follow personalities, and forget the Eternal Life of which they themselves are only the passing manifestations. We regard great men as separate from one another, while all men of all times, being only the imperfect and partial manifestations of One Eternal Life, have a relation of organic unity among themselves. In fact, all men are the different faces of what Swedenborg calls the **GRAND MAN**. Not to see this truth is the cause of so much religious pride, hatred, and discord in the world.

If we want to realize the spiritual greatness of the Raja in so many fields of work, then its secret will be found in his wide spiritual vision. The world in which we live, and the life of each of us, are the results of our view-points. As our vision, so is also the world of our creation and experience. The real religion of every man lies in his habitual point of view, according to which he lives his every-day life. The Raja was a true knower of Brahman. That Rajarshi had the sublime vision that essentially nothing but Brahman exists by itself. But his Monism should not be confounded with that of Sankara.

In the time of the Raja, the country was the victim of two extreme misconceptions :—(1) People were busy in the worship of grosser objects, and the performance of external rites was exalted above everything else. (2) True religious life was not considered as possible in this world.

But like Nanak and other saints of the sixteenth century, Rammohun Roy taught that God could be realized in this world and in the midst of worldly

surroundings. He did not regard the world and human life as illusions created by a mysterious and indescribable principle called Maya. He laid emphasis on action in this world. The logical conclusion of the doctrine of Maya was that one should forget both the world and the soul for the realization of God, because Brahman and the world would be in the light of that doctrine quite incompatible with each other, like light and darkness. The Raja did not regard Sanyasa (renunciation of the world) as the necessary condition of salvation. That doctrine in ancient time had led the best brains of the country to the forest, and their services were thus lost to the country.

The Raja, while believing in the oneness and infinity of Brahman, taught that, like the manifestation of the tree from its seed, this world also is the manifestation of His nature and the eternal play of His love and joy. He regarded Maya not as a principle of illusion, but as the creative power or Will of God. He taught also that the being of the world is in the Being of Brahman. The world is real in God, but false when we come to regard it as having existence outside or independently of God. The Many is the manifestation of the One, and true worship of God consists in sensing and realising the existence, the goodness, and the beauty of God in all manifested things. In this living worship, we can have the fulfilment of our whole being in its rich variety. For the same reason, Rammohun never regarded life in the world and spiritual life as separate from each other, or incompatible with each other.

The separation in thought of the world from its

Creator causes in our life a conflict which continually saps our energy. The result of doing so is that it becomes impossible for us to perform our worldly duties and the worship of God simultaneously, just as when we look to the heavens, it becomes impossible for us to look upon the earth, and contrary-wise, when we look upon the earth, it becomes impossible to look towards the heavens. But if we follow the Raja's teaching, we can quite naturally perform all our worldly duties in the spirit of Divine worship.

But the Raja never said that the world is Brahman, and that there is nothing beyond it. He held that the Eternal One is not limited to his temporal manifestation.

He did not teach that the world and the the human soul were illusions, and that by their complete destruction alone we could realize Brahman. He said that the human soul is a necessary and immortal centre of God-manifestation, and God-realization consists not in the destruction of the soul, but in its progressive unfoldment through the surrender of self to God, who is our inner soul. The divine life flows into us in ever fresh and progressive currents through our adoration and prayer ; and all the faculties of the soul are, as it were, different ways or arms to embrace the beloved.

While the Raja has laid emphasis on self-effort, he also teaches us to remain always open to the grace of God. By means of our individual efforts we can have progress ; but spiritual perfection can be attained only through divine grace.

The Raja who himself was a man of action, never

advised us to renounce action. He regarded action as necessary for even a Jivanmukta.

According to the Vedantists of the Mayavadi School, the way to salvation lies in escaping from this life and in being merged in the abstract, absolute, or relationless Brahman. But the Raja has taught us by his doctrine and by his own example in life to face and embrace life, and transform the world into a medium of communion with God. The Mayavadi tries to present God in the aspect of Truth (*Sat*) alone, but the Raja's Brahnavad teaches us to realize God, not only as the True (*Satyam*), but as the Good and the Beautiful (*Sivam* and *Sundaram*) as well.

The depth and vastness of the Raja's vision can be realized from the fact that he founded the Brahmo-Samaj, not on any book or personality of any time or place, but on Brahman alone. So he shows us the royal path of being reconciled or reunited, not only with the source of all life, but with men of all places, times and climes, truly and in spirit. We are not simply brothers, but the different organs of the one and the same Cosmic Life.

Today we need badly this Brahnavad of the great Rajarshi, which instead of making our life sapless and dry, teaches us the flowering of life. Mayavad is a great and terrible illusion, which makes all life, science, art, morality and culture wholly devoid of meaning and purpose. It is one of the ever memorable services of the Raja that he has tried his best to save us from the dark abyss of Mayavad, and shown us the way to worship God in our every thought, word and action."

A 'PRITI BHOJAN' (breakfast) then followed, in which the local Brahmo Samajists, their families and sympathisers joined.

In the evening Prof. U. N. Ball conducted a DIVINE SERVICE in Bengali which was attended by a large number of local Bengalis. On the conclusion of the service, Bishop Bannerjee of Amritsar delivered an address in English on the "Life and Work of Raja Rammohun Roy."

26th JANUARY.—A CHILDREN'S GATHERING was held in the Mandir at 4 P.M., when about 100 children were assembled. Bhai Ram Krishan presided. Prizes were awarded to the children, and they were treated to sweets.

At 6 P. M. a MUSHAIRA (Grand Poetical Symposium) took place in the S. P. S. K. Hall, under the presidency of Pandit Brij Mohan Dattatreya 'Kaifi'. The hall was crowded from end to end, and well-known poets of Lahore recited their verses on Raja Rammohun Roy. Some of the poems were of a high order, and were applauded by the audience. Maulana Zafar Ali Khan made a speech. Medals and prizes were awarded to the composers of poems.

27th JANUARY.—At 1 P. M. A DECLAMATION CONTEST took place in the Town Hall in which about twenty students of different colleges took part. The following three students were adjudged to be the best speakers, and prizes were awarded to them :—Jagdish Chandra Khanna, Govt. College, Lahore, K. S. Basu, Medical College, Lahore, and P. N. Ball, F. C. College, Lahore.

At 5-30 P. M. a MEMORIAL MEETING was held at

the Town Hall. It was very largely attended, the Hall being fully crowded. The Hon'ble Dr. Gokul Chand Narang, M. A. PH. D., Minister for Local Self-Government, Punjab, was in the chair. The audience included a large number of ladies.

The proceedings opened with a hymn sung by ladies and a prayer by Bhai Sita Ram. Tributes were then paid to Raja Rammohun Roy by speakers belonging to different communities and different schools of thought.

Mahatma Hans Raj said that he considered himself fortunate in being able to come to the meeting and pay his tribute to the memory of the great soul, Raja Rammohun Roy. He thought that the Raja was one of the most luminous stars in the spiritual firmament of India. The service that he had rendered to India would always be remembered. He was not only a great linguist and scholar of his time, but was the foremost social and religious reformer of the nineteenth century. The Raja had to undergo much persecution for the sake of his belief in the Fatherhood of God and Brotherhood of Man. But his name has become immortal also for his championing the cause of the womanhood of India by securing the abolition of the cruel custom of *Suttee*. He could also be fittingly called the Father of Bengali Prose. The speaker thought that it was their sacred duty to do honour to the memory of the great man, who did so much service to India one hundred years ago.

Prof. Ruchi Ram Sahni said that despite his indisposition he thought it his duty to come to the meeting

and pay his homage to the memory of Raja Rammohun Roy, and considered it a great honour and privilege to participate in the celebrations. He had been acquainted with the works and activities of the Raja for the last half a century ; but he could truly say that his respect and admiration for the Raja had grown year after year. The more he thought of the principles of his life and his many-sided activities, the better he was able to understand and realize his title to give his name to a new epoch. That evening he could only refer to a single aspect of the Raja's life and faith, but it was an aspect which covered, linked and explained his activities in many fields.

The Raja may fitly be called a "Barrier-Breaker". He pulled down the barriers that divide race from race, religion from religion, and one type of civilization and culture from other types. But his mission was not confined merely to the work of pulling down the barriers. This would have been only a negative work. He did the positive work of the intermingling of those that were previously divided from one another. In other words, he was a reconciler of apparently divergent races, religions, civilizations and cultures. It was well-known that one of the reasons which took him to England was to act as an envoy of the Mughal Emperor of Delhi to the British Parliament in London. In a wider sense Rammohun Roy might be considered as an Envoy from the East to the West and from the West to the East.

Rammohun Roy studied the Koran in the original Arabic, the Vedas and Upanishads in the original

Sanskrit, the Old Testament in Hebrew, and the New Testament in Greek. More than this. In order to understand those great religious works thoroughly, he made a wide and intimate acquaintance with the literature of the period during which the sacred books had been written in those languages. He was thus able to enter into the spirit of the teachings of the Koran, the Vedas and the Old and New Testaments. He could interpret the essential teachings of all those great faiths, and reconcile them with one another. According to him all faiths were true, for they all taught the central doctrine of the Fatherhood of God and Brotherhood of Man. For him the service of humanity was in a real sense the service of God. It was on such a broad and liberal basis that he founded the Brahmo Samaj, as the Trust Deed of the Samaj says, for "strengthening the bonds of union between men of all religious persuasions and creeds." He condemned caste on moral, religious and, above all, on political grounds, for he said that so long as India was cut up into castes, there could be no Indian nation.

It was in the fitness of things, said Prof. Ruchi Ram, that such a man should become the Founder of Comparative Religion. As Prof. Sir Monier Williams says, "The Raja was the first earnest-minded investigator of the Science of Comparative Religion that the world had produced." Prof. Max Muller bears a similar generous testimony to Rammohun's claim, not only as a founder of comparative religion, but as the interpreter and the reconciler of the West to the East. He says, "Raja Rammohun Roy was the first to complete a connected.

life-current between the East and the West." According to Max Muller, he was "the inspired engineer, in the land of faith, that cut the channel of communication, the spiritual Suez, between sea and sea, land-locked in the rigid sectarianism of exclusive revelation, and set their separate surges of national life into one mighty world-current of universal humanity." All honour to him !

Dr. Satyapal said that Raja Rammohun Roy was the first Indian who took the message of the Upanishads to the people of the West, and thereby made the name of India great in the world. He loved India so deeply that he could be counted as one of the first who preached the message of freedom and liberty to his people. But if he was a great social reformer and a great scholar, he was also a deeply religious man, and had burning faith in God.

Khan Bahadur Maulavi Muharram Ali Chishti said, Raja Rammohun's services would be remembered for centuries. The Raja devoted his whole life in promoting unity of mankind and preaching the love of God to all. By studying the different religions of the world he became the friend of all religious faiths. The speaker considered the Raja as a true Muslim, for he had fully understood the tenets of Islam.

Prof. S. N. Das Gupta said, Raja Rammohun Roy was one of the Makers of Modern India. The Raja developed a great spirit of enquiry in order to discover the truths hidden in the different scriptures of the world. By founding the Brahmo Samaj he established a church for the propagation of the message of pure monotheism. His political activities were actuated by intense love

of liberty. He had an intensity of feeling for any cause that he took up.

Mr. A. S. Satyarthi said, Raja Rammohun Roy gave the message of pure Indian Nationalism during his days, and made earnest efforts for the promotion of cultural understanding amongst different communities. The Raja was the first in the nineteenth century to act as the interpreter of the message of *Aryavarta* to the people of the West. Today they were paying homage to the Raja not as the founder of the Brahmo Samaj alone, but as a national hero of India.

Prof. U. N. Ball said, Raja Rammohun Roy uplifted mankind. India could well be proud of such a great man. His faith in God was not governed by race or culture. He had true faith in God. Therefore he did not quarrel with any religion. He delighted in identifying himself with the high precepts of truth contained in other religions. He was popularly known as an 'epoch-maker' for his manifold services to India. He was the harbinger of a new age for India. He worked for freedom in all spheres of life. The chief mission of his life was to make his countrymen think for themselves.

Khan Bahadur Saikh Amir Ali said that Raja Rammohun Roy believed in the principle of accepting truths from whatever quarter they came. Thus he was able to found a Universal Religion. He felt greatly honoured in paying his tribute to such a great man, and the Maker of Modern India.

The Chairman, Dr. Gokul Chand Narang, said that Raja Rammohun Roy was a pioneer in social and religious reform. He was a rebel against many of the

established traditions of the day. The speaker thought that the Raja had a great sense of self-respect for himself, and was an upholder of the respect of his country. God had endowed the Raja with wonderful qualities which made him a great man. He also fought for the rights and privileges of India. The speaker paid his sincere tribute to the great Raja for all his services to India and to mankind.

28TH JANUARY being a Sunday, DIVINE SERVICE was held in the Mandir at 9 A.M. Swami Krishnanand conducted the service, and preached a sermon on the Raja. At 1 P.M. a CONVENTION OF RELIGIONS was held in the Town Hall, when addresses were delivered by speakers representing different religious faiths on the subject of "Unity of Religions". Dr. S. K. Datta, Principal of the Forman Christian College, was in the chair. The Convention was largely attended.

Rev. Dr. E. D. Lucas said that Unity of Religions was possible only if people ceased to offend each other's faiths. The speaker thought that the Brahmo Samaj had not made that amount of sacrifice for great causes, which Raja Rammohun Roy did, and which Mahatma Gandhi was doing today.

Prof. Pritam Singh said that a new Rammohun Roy had taken birth in Persia in the personality of Hazrat Baha-ulla, who had been trying his utmost to bring all votaries of different religions on a common platform.

Pandit Nirmal Chandra said, Raja Rammohun Roy had realised the true meaning of Brahma, and the existence of only one God, and that is why he preached the Unity of all Religions of the world.

Pandit Thakur Dutt Sharma Vaidya said, the differences between the peoples of the world over religions would disappear when they would love all human beings and consider everybody as brother.

Mr. A. S. Satyarthi said that Law or Government would never be able to solve religious differences. The only solution lay in the promotion of the ideas of mother-country, mother-tongue and mother-culture.

Mr. B. L. Rallia Ram said, if they wanted to unify religions, they must avoid all forms of wrong propaganda. They must discover ways and means in order to better understand one another and achieve common ends.

Swami Krishnanand said that one way of bringing about Unity of Religions was to study one another's religious books in a liberal and friendly spirit.

Prof. U. N. Ball said, Unity of Religions was not a dream. It was possible of achievement if all people lived together by respecting one another as brothers.

The Chairman Dr. S. K. Datta said, they must have the desire to know others' religions in a spirit of wide toleration. Dignity, sympathy, understanding, and charity should be the qualities by means of which they should study and criticise the different religions. These qualities Raja Rammohun Roy possessed to a great degree. He hoped that they would carry with them the spirit of the great Raja.

At 4.30 P.M. a WOMEN'S CONFERENCE was held in the Town Hall with Mrs. Brij Lal Nehru in the chair. Speeches were made on the services rendered by the Raja to womankind by Miss K. Ferozedin M.A., M.O.L.,

Mrs. Hem Raj, B.A., Dr. Mrs. Damayanti Bali, Mrs. Kaushalya Khosla, and Srimati Shanno Devi.

On 29TH JANUARY, which was the last day of the celebrations, the concluding function was a SOCIAL CONFERENCE held in the Town Hall before a large gathering, under the president-ship of Justice Sir Abdul Qadir. The audience included a good number of ladies. Speeches were made by about a dozen speakers on the social evils of India, and the part played by Raja Rammohun Roy in introducing social reforms and removing many social evils, including the cruel custom of *Suttee*.

Pandit Vishwa Bandhu said that mutual fellow-feeling and religious toleration were the foundations of every society. And true society was formed only when people considered themselves as of one family and children of One Common Father, namely God. Rammohun Roy, by bringing in the spirit of toleration through the Brahmo Samaj, tried to form society on a new basis. If they respected one another's feelings, then they could go on even if they agreed to differ on some points. They should welcome, he said, light and knowledge from every corner of the world.

Swami Krishnanand said, social reforms must precede even political reform. Mahatma Gandhi has realised this fact. Therefore he has given up politics for one year, and had engaged himself in the work of removal of untouchability from the Hindu Society. Although many social evils had been removed in India since the days of Raja Rammohun Roy, the majority of people in the villages, he said, were still tied to tradi-

tions and customs, and there was a great need for social reform in the country.

Lala Shiv Dayal said, fifty years ago not one woman in his family was literate; but today every woman and every girl in his family was literate. This result they had achieved by their efforts to bring about social reform in the country. He, however, regretted that some literate women of today had been growing a tendency amongst themselves of discarding their national dress and incurring useless expenditure. Social Conferences had helped them in removing prejudices that existed about inter-dining and sea-voyage.

Prof. U. N. Ball said that the social reforms introduced by Rammohun Roy had done enormous good to India; but still there were millions who believed in caste and untouchability, and in keeping women illiterate and veiled. The country, he thought, still needed a vigorous programme of uplift. The speaker was convinced that national government could not be maintained in India so long as caste divisions remained.

Dr. Damayanti Bali said, what social reformers of the present wanted was the bold spirit and sympathetic heart of Raja Rammohun Roy. The women of India were greatly indebted to Raja Rammohun Roy for his strong advocacy of their cause and his strenuous efforts for the abolition of the cruel custom of *Suttee*.

Pandit Nanak Chand said that Raja Rammohun Roy saved India from disintegration and ruin by reviving the philosophy of the Upanishads, and proclaiming the message of the Fatherhood of God and Brotherhood of Man. He not only tried to unite the

different peoples and different cultures of India, but he spread India's culture among the people of the West also.

Kaviraj Kashi Ram Vaid deplored that no social training was given in our schools and colleges. All social differences would disappear if each community respected the feelings of the others. He thought that today there was greater social disharmony between the communities, despite advancement in education. Today, on the occasion of the Centenary of Raja Rammohun Roy, they should all realise their social weaknesses, and try to remedy them in future.

On behalf of the Centenary Committee, Prof. Ruchi Ram Sahni thanked the lady speaker Dr. Damayanti Bali for what she had said, and more than that, for what she had been doing in her life for the social uplift of the untouchables, and for the cause of women. He was sure the spirit of Raja Rammohun Roy would rejoice to find that his work and teachings had not been in vain. It is said that when, having been driven out of home by his father at the age of sixteen for preaching the worship of One God in spirit, he wandered to Tibet and began to preach the same doctrine, he was attacked by some Buddhist monks. On that occasion his life was saved, so the story goes, by the intervention of some women. He made up his mind to do all he could for the cause of the sex to which he owed his life.

It is a commonplace thing now to call Raja Rammohun Roy the Father of Modern India. With a prophetic vision he sketched out the scheme of reforms in every branch and department of life according to

which he would like India to progress. Not content with merely laying down the outline scheme of advancement, he tried to build up the various departments of it himself. He, the speaker, would call the grand edifice so conceived by the name 'the Palace of Liberty'. The central halls of this palace were devoted to what may be called the Temple of Religious Liberty, because it was on the great doctrines of the Fatherhood of God and the Brotherhood of Man that the whole scheme was based. Let no one imagine that Rammohun claimed to have invented this great doctrine himself,—nothing of the kind. He found by his deep and intimate studies of the Sacred Books of the Hindus, the Mohamedans, the Christians, and the other great faiths of the world, that this doctrine was common to them all, and it was the shortsightedness of the followers of those faiths which made them narrow-minded and fanatical. He discovered again that the belief that truth conquers, and not falsehood, was in the moral realm common to all the great faiths of the world. It was on such common basis that he built his church of the Brahmo Samaj.

It should never be forgotten that during the early years of Raja Rammohun Roy the cry of "Liberty, Equality and Fraternity," was in the air. The French Revolution had taken place some years earlier, and the great levelling doctrine was making a powerful appeal to people all over the world. At the same time Payne's book, *The Rights of Man* had come out, and was making a great noise everywhere. Raja Rammohun Roy, who was in touch with the thought-currents of Europe, could not have remained uninfluenced.

The scheme of New India that he sketched out and helped to build up, was, therefore, a scheme based on Liberty, Equality and Fraternity in all departments of life ; but its key-stone was, as the speaker had pointed out before, the doctrine of the Fatherhood of God and Brotherhood of Man. It was on this key-stone that the whole grand edifice of New India was supported.

If they understood, said the speaker, the significance of the doctrine of Liberty, Equality and Fraternity of the French Revolution, and the religious doctrine of the Fatherhood of God and Brotherhood of Man, both of which Rammohun Roy kept before him as his guides, they would have no difficulty in understanding why he was able to draw up a scheme of reforms so comprehensive and all-embracing.

In the social sphere he made no distinction between the rights of men and women. We find him labouring hard for ten long years in the face of the bitterest opposition and persecution to get the abominable custom of *Suttee* abolished, and he did not rest content till it was made impossible by law. He advocated the remarriage of widows, and pleaded for their legal rights to the property of their husbands and their parents. He condemned the caste system of the Hindus on religious, moral, social and political grounds. The people of today cannot realise what persecution Brahmos have had to suffer for taking a cup of tea with non-Hindus. All the older members had suffered excommunication from their communities for many years. The 'outcastes' were only the natural result of the caste system. If there were no caste, there would be no 'outcastes'.

As the Builder of Modern India, Raja Rammohun Roy declared that so long as the caste system remained, India could not be a nation; and it could not have, therefore, a political future such as he dreamt for it. After the lapse of a hundred years, it was still necessary for a man like Gandhiji to take it upon himself to uproot untouchability.

In the end, Prof. Ruchi Ram Sahni said, Raja Rammohun Roy, as a friend of Jeremy Bentham, may be supposed to believe in the doctrine of the greatest good of the greatest number. On the occasion of his Centenary it was a special duty of us Indians to push forward his mission with redoubled vigour.

Lala Govind Ram Khanna said, their greatest social evil today was narrow communalism. If they wanted to have any good from the Social Conferences, then they must remove this curse from their country. The speaker was longing for the day when there would be one common culture in India, to which all communities would owe allegiance.

Mr. D. N. Bali said that although he was a non-believer in God, he held Raja Rammohun Roy in great respect, and paid his homage to him on the occasion of his Centenary.

Shrimati Shanno Devi said that the Centenary Committee should publish pamphlets about the life and work of Raja Rammohun Roy, and distribute them to the women of India in the different provinces, in order to let them know how much indebted they were to that great man for his fight for the cause of women of this country.

The Chairman, Sir Abdul Qadir, said that they were all believers in God, and were celebrating the death centenary of a great soul, who also believed in God. He thought that Mr. Bali, who was a non-believer in God, had also received his inspiration about toleration and social reform from the life of Raja Rammohun, a strong believer in divine dispensation.

With a vote of thanks to the Chair the celebrations terminated.

Ranchi.—A public meeting was held in the Collins' Co-operative Buildings on 28th August 1933 to form a Working Committee for celebrating the Rammohun Roy Centenary at Ranchi in a befitting manner. Twentysix leading gentlemen of the town were elected members, with Mr. Jaykali Dutt, M.A., B.L., as President, Babu Satish Chandra Ray, B.L., as Vice-President, Babu Subodh Chandra Roy as Secretary, and Dr. Susanta Kumar Bose, B.Sc., M.B., (Homeo) as Assistant Secretary.

The first meeting in connection with the Celebration was held on Sunday, the 3rd September, under the presidentship of Sj. Satish Chandra Ray. An address of homage to the Raja was delivered by Sj. Sasibhushan Ghose, M.A., of the Ranchi Brahmacharya Vidyalaya, who pointed out the relation of the efforts made by the Raja with the modern life of Bengal. Several songs were sung by Sj. Subhransu Chakravarti, B.A., one of which was composed by a gentleman of Doranda for this occasion. Babu Satis Chandra Chakravarti, M.A. Joint Secretary, All India Centenary Committee, was present.

The second meeting was held at the Hinoo Friends' Union Club on 9th September 1933, exclusively for ladies, under the presidentship of Mrs. P. N. Bose. Papers were read and speeches delivered by Mrs. Sucharita Sen, Mrs. Basanti Gupta, Sjas. Sushama Chakravarti, B.A., Amala Devi, Priya Bala Sen Gupta, Hemalata Gupta, Mrs. N. K. Ghosh, and Sumati Bala Devi. Most of the papers and speeches were very interesting.

The third meeting was held on Sunday the 10th September, in the Collins' Co-operative Buildings under the presidentship of Mr. P. N. Bose. A paper on "the Rationalism of the Raja" was read by Mr. S. Haldar. Mr. N. K. Ghosh, M.A., B.L., M.L.C., delivered a speech in which he made special mention of Rammohun's benevolent services for the women of Bengal. A paper was read by Mr. Bhupendra Narain Maitra, M. A., on the work of the Raja for the political uplift of India. After giving many instances of the Raja's freedom-loving spirit, he concluded by declaring the Raja to be the Father of the political world of India. Mr. J. K. Dutt's lecture was on "Rammohun Roy, the Man and his Work." He gave a full history of the Raja's life, and the relation of his work with the modern life of Bengal and her religion. Sjts. Lalit Mohan Roy, Nalini Kanta Chowdhury, and Ganesh Ghose also delivered speeches and read papers.

The fourth meeting was a Religious Convention. It was held at the Hinoo Friends' Union Club on Saturday, the 16th September, and the following day.

On the first day, the meeting was opened under the presidentship of Mr. J. K. Dutt. In his introduction he explained the special interest of the Religious Convention as a meeting ground for people of all castes and creeds. Swami Visuddhandanda Saraswati, M.A., read a learned paper explaining the underlying principles of Vedanta. Mr. A. Muzaffar explained the basis of Islam. Mr. S. M. Ahmad's speech on "Attainment of God" was much appreciated. Sjt. Sasibhusan Ghose, M.A., related the Karma Yoga of Gita. On the second day the meeting was opened by a lecture on "the Christian view of God" by Rev. L. G. Mukherji. Sjt. Sasibhusan Ghose explained "Bhakti Yoga." The principles of Jaina Dharma were explained by Sriman Pandit Shivji Ramji. Mr. S. K. Sahay, Bar-at-Law, delivered a speech on "Arya Dharma and the life of the Raja." The meeting closed with a lecture on "Brahmoism and the life of the Raja" by the president, Mr. J. K. Dutt.

The fifth meeting was a Students' Day, held on 19th September in the Zilla School Hall under the presidentship of Prof. S. C. Ghosal, M.A. It was opened by the president with an introduction on the life of the Raja. Sjt. Bhupendra Narain Maitra, M.A., read a paper on "the Raja's relation with politics and sociology". Pandit Rajaram Pandeya, Babu Sasibhusan Ghose, M.A., Babu Jaduvir Prasad, M.A., Mr. Syed Altaf Karim, M.A., Mr. R. D. Dutt, B.A., also delivered speeches. Tara Kumar Ghose, (I. A. class, Ranchi Zilla School,) and Miss Sathana Mukherji (Class X, St. Margaret's High School), read the essays written

by them, which had been adjudged the best. Tara Kumar Ghose was awarded a silver medal by Dr. Susanta Kumar Bose, and Miss Mukharji a silver medal by Messrs. G. Bonerjee and Brothers. Dr. Susanta Kumar Bose also awarded four prizes to the next four best essay-writers, *viz.*, Miss Basanti Purti (St. Margaret's), Miss Renuka Banerjee (Bengali Girls' M. M. School), Sasibhusan Sarang (Ranchi Zila School), and Mansid Purti (Radha Gobindo Academy).

On 24th September a special meeting was organised by the members of the "Madhu-Chakra" at Hinoo under the presidentship of Sj. Nalini Kumar Chowdhury. Papers were read by Sjts. Bireswar Sen, Hrishikesh Banerjee and Bijay Krishna Datta of the Brahmacharya Vidyalaya. There was an address from the Chair.

On 27th September, a Memorial Meeting under the presidentship of Sj. Satish Chandra Chatterji, M.A., Principal, B. M. College, Barisal, was held at the Brahmo Samaj. Mr. N. K. Ghosh related how the status of the women of Bengal had come up to its present level, and the credit that is due to the Raja for it. Mr. Abdul Karim read a well-informed paper on the Raja's life and work. Sj Kshitish Chandra Bose, M.A. of Ranchi Brahmacharya Vidyalaya in his speech explained the underlying principles of Brahma Dharma and its effect on the life of modern Indians. The President offered a prayer. The meeting closed with a choral song by the students of the Brahmacharya Vidyalaya.

Chirala.—On 27th September the Rammohun Roy Centenary was celebrated at Chirala. At 4-30 A.M., Ushakirtan and at 8 A.M. divine service was conducted

by Akkala Kotaiah Garu in the Brahmopasana Mandir. In the evening at 5-30 P.M. a public meeting was held in the Municipal Girls' School under the presidency of Sri M. Ramaiah Sresty Garu, Chairman, Municipal Council. Mr. K. Dasarathi Kavi Garu read some verses written by him. Mr. T. Rajagopala Iyengar, B.A., B.L., B. ED., and Mr. G. R. Premaiah Garu, M. L. C. spoke on the life of the Raja. Eminent men of the town took part in the meeting. The meeting came to a close with thanks offered by the Secretary. Slates were distributed to poor boys.

The Municipal Council, Chirala, has resolved to name a street in the Municipality as Rammohun Veethi at the request of the Centenary Celebration Committee.

Ipuripalem.—On 26th and 27th September Rammohun Roy Centenary Celebrations were conducted here. On 26th at 4-30 A.M. Ushakirtan was held, and at 8 A.M. divine service was conducted by Sri U. Subbiah Garu in the Brahmopasana Mandir. At 5 P.M. a public meeting was held with Mr. S. Srinivasa Rao Garu, B.A., L.T., Head Master, Municipal High School, Chirala, in the chair. Mr. Karyampudi Nagendrudu, B.A. and Mr. Pendem Venkataramulu spoke on the life and teachings of Rammohun Roy. The President gave a complete critical sketch of the Raja's life. The meeting came to a close with thanks offered by the Secretary. On the 27th at 8 A.M. a Nagarasankirtan and at 3 P.M. a gathering of boys and girls took place. At 5 P.M. clothes and food were distributed among the poor of the village.

Ludhiana.—Under the auspices of the Students'

Union, Government College, Ludhiana, a meeting was held on Saturday the 25th November in the College Hall to celebrate the Centenary of Raja Rammohun Roy's death. Principal Hervey was in the chair. He called Rammohun one of the greatest men of the world, who laboured for the welfare of mankind as a whole. His work was not yet finished, and in fact Modern India was carrying out the plan which he drew up. It might take a hundred years or five hundred years to work out his programme. He dreamt of India as one nation, and there are signs that people are striving in that direction, and when India would become united she would become one of the greatest nations of the world. The greatness of the Raja could not be measured by the number of his followers. It would take many years more to form an accurate estimate of the contributions of Rammohun Roy to the building up of Indian Nationalism.

The address of the evening was delivered by Prof. U. N. Ball of Lahore, who came down to Ludhiana at the special invitation of the Union. In his own time, said the speaker, Rammohun was looked upon by observers of Indian social life as a great man. The great orientalist Horace Hayman Wilson said that he was no common man, and India might very well be proud of him. Eloquent tributes were paid to his memory by eminent scholars and thinkers, when the report of his death was received in 1833. He died in 1833 at Bristol, and it was a matter of great pleasure that his Centenary was celebrated not only in all the important cities of India, but also in England and

America. Rammohun was the pioneer of modern education, and it was but proper that tributes should be paid to his memory in a Government College. The Raja pressed for the introduction of scientific education along the lines of European Universities, and the letter he wrote to Lord Amherst was a remarkable document as coming from an Indian urging the necessity of modernism.

Rammohun was a prophet of Modern India, and, as Miss Collet has said, "Rammohun presents a most instructive and inspiring study for the new India of which he is the type and pioneer." India was pulsating to-day with a consciousness of her greatness. But in the days of Rammohun, she was passing through dark clouds. The Moslem Rule had collapsed, and the British were still struggling for supremacy. In this period of transition Rammohun gave a turn to the life of his people. He desired his countrymen to set their own house in order. Early in life he developed theistic tendencies. He had suffered for his convictions, but throughout his life he remained true to the light he had received. He roused up his countrymen from their traditional apathy, and prepared them to take up their position among the nations of the world. He taught the first lessons of patriotism and public service. The cruel custom of the burning of Hindu widows was abolished mostly at his instance. He did not find rest so long as he found that widows were being forcibly put to death in the name of custom.

He protested against the restrictions put upon the liberty of the Press by the Regulation issued by the

Acting Governor-General Adam, and his petition against it was a remarkable document of human interest. Though the citizen of a subject country, he demanded the full rights of a free citizen. In his evidence before the Select Committee of the House of Commons he urged for a number of reforms which would have made India take her place among the other nations on a footing of equality. He suggested the settlement of well-to-do English landlords in India in the belief that they would improve the condition of the masses, and on the development of good relations between the landlords and the tenants they would press for constitutional progress for India. He had no inferiority complex in him. He believed that India could contribute to world culture, and she could also grow by taking lessons from others. We are in the midst of a world culture and we can ill-afford to stand aloof from world movements. Miss Collet said that he "led the way from the Orientalism of the past, not *to* but *through* Western culture, towards a civilization which was neither Western nor Eastern, but something vastly larger and nobler than both." The power that impelled him to undertake such tasks was Religion. Rammohun was a devout believer in God, who, he felt, inspired him with all noble impulses. His religion was all-comprehensive and he cherished deep respect for all dispensations and all teachers and prophets. He approached his God in the quietness of his heart, and showed his love towards Him by good works and philanthropy.

No man has done so much for the consolidation of national life in India as the Raja did by appeal-

ing to his country to give up idolatry and caste system, which, he believed divided the nation. If these were removed, most of the differences between different groups would disappear. His idea of unity was vividly expressed in the Brahmo Samaj where he invited all to worship one True God in a spirit of humility. Rammohun never preached his religion from the pulpit, but by quiet conversation and close reasoning he performed his work of enlightenment.

He was the forerunner of the New Age, an apostle of Modern Democracy. He wanted to bring about a reconciliation between the past and the present, and his eyes were beaming with hopes of a bright future.

—*The Tribune, Lahore.*

Mymensingh.—In connection with the celebration of the Rammohun Roy Centenary a very largely attended public meeting was held in the Town Hall at Mymensingh on Saturday, the 18th November, 1933, over which Mr. Akshaykumar Majumdar, M.A., B.L., presided. The meeting opened with an appropriate hymn of Rabindranath sung by Mr. Jatindranath Das Gupta, M.A., this being followed by a prayer by Mr. Manoranjan Banerjea. Mr. Hiranmay Banerjea, M.A., I.C.S., Joint Magistrate, delivered a highly thought-provoking speech, dwelling in some detail on the many-sided life and epoch-making activities of the great Raja. Then came Swami Samvidananda of the local Ramakrishna Mission, who in course of his short speech made a happy reference to Swami Vivekananda's appraisal of the Raja's far-seeing genius and world-embracing ideals. Maulavi Abul Mansur, B.L., the

next speaker, gave to Raja Rammohun Roy a unique place among the religious thinkers of the world, and acknowledged him as the progenitor of the Indian Renaissance. He was succeeded by Mr. Manoranjan Banerjea who laid special stress on the real secret of the greatness of the Raja, and the abiding value of his contributions to the emergence of the highest type of manhood in the world. Professor Akshaykumar Banerjea, M.A., emphasised on the supreme desirability of the adoption and assimilation of the saving ideals of the Raja in the solution of many of the pressing problems of the present day. The learned chairman in his concluding remarks paid a glowing tribute to the Raja as the foremost man in many a field of human thought and activity.

On Sunday, in the afternoon, before a gathering of ladies in the premises of the City Collegiate School, Mr. Krishna Kumar Mitra spoke in a most appealing manner of the Raja's many claims on the admiration and gratitude of his countrymen, pointing out in particular his services in the cause of Indian womanhood. In the evening, in the Prayer Hall of the Brahmo Samaj, Mr. Mitra in course of his service delivered a most illuminating sermon on "The religious life of the Raja."

On Monday, in the evening, in the Brahmo Samaj Mandir Mr. Mitra delivered a most interesting and edifying speech lasting for over 2 hours, enumerating many forgotten but never-to-be-forgotten facts relating to the extra-ordinary life of the Raja.

On Tuesday, the 21st November, a social gathering

was organised specially through the efforts of Mr. Sudhindranath Chanda B.A., Rathindranath Chanda, Kshitishranjan Banerjea and Jyotishranjan Banerjea. The function was presided over by Mr. Krishna Kumar Mitra, who exhorted young men particularly to be worthy of the noble ideas of the Brahmo Samaj and to deserve the honoured privilege of being the descendants of Raja Rammohun Roy. The assembled guests were then treated to light refreshments. In the evening Mr. Mitra delivered a lecture on "The drifting of the Bengali people to sure ruin," sounding a timely note of warning against the vicious influences of corrupt literature, cinema shows and theatrical performances.

Gauhati.—The Centenary of the death of Raja Rammohun Roy was celebrated at Gauhati (Assam), in the following manner. On Wednesdays the 6th and 13th September, 1933, there were readings from the Works of Raja Rammohun Roy at the houses of Mr. S. C. Roy and Mr. J. Borooah respectively. The actual celebration began on Thursday the 14th September with a well attended meeting in the Curzon Hall, presided over by Mr. A. H. W. Bentinck, I.C.S. After a hymn and a short prayer, the presidential address followed. Among others the following made speeches :—Miss Datta, B.A., Mr. B. E. Bardalai, M.A., B.L., Mr. M. Khurshed, I.C.S., Mr. Lalitchandra Nayak, Mr. K. K. Bhattacharya, Mr. B. M. Sen, M.A., and Rai Bahadur S. N. Datta, B.A. On Saturday the 10th September at 4 P.M. a successful Ladies' Meeting was held in the Curzon Hall, in which several ladies

including Mrs. J. C. Das took part. The third meeting of the celebration was held on Thursday, the 21st September, in the Curzon Hall with Mr. S. C. Roy in the chair. The subject for discussion was "Unity of Religions as conceived by the Raja." The deliberations began with a choral hymn sung by the ladies, followed by a short prayer by Mr. L. M. Das. The following among others were the chief speakers:—Rev. R. B. Longwell, Mr. A. T. Chatterjee, M.A., Mr. Wajid Ali, B.L., Mr. B. B. Kakati M.A., Mr. F. Ahmed, Bar-at-Law, and Sj. Padmadhar Chaliha. At the outset Mr. K. S. Guha read a poem on the Raja. On 27th September, Wednesday, at 7-30 A.M. a special divine service was conducted by Principal S. C. Roy, who also gave some readings from the Raja's Works. Hymns were sung by Mrs. S. C. Roy. In the afternoon session, from 2 P.M. to 6 P.M., an address was given by Mr. K. K. Bhattacharya, the first Assamese Brahmo, on the "Raja's ideal of Universalism realised in an all-round culture." He also made references to the Raja's all-comprehensiveness and genius. The audience was rather small, due to the Ashtami Puja, but all who attended were earnest, and the function was solemnly and impressively conducted. The audience was then entertained with a demonstration of physical feats by a local club, which was highly appreciated. The same evening, at 6-30 P.M. a prayer and discourse on Ramimohan Roy was conducted by Rai Bahadur S. N. Datta, Assistant Director of Land Records. Besides the Brahmo Samaj, the Bangiya Sahitya Parishad and the Prabasi Chhatra Sammilani of Gauhati

also celebrated the Centenary in the local Arya Natya Samaj Hall on the 19th Sept. 1933 at 6 P.M. under the presidency of Babu Bamada Charan Banerjee, M.A., Head Master, Collegiate School. A song specially composed for the occasion was sung by Miss Sen. Poems were read by Babus Kamakhya Sankar Guha and Birendra Chowdhury. Babus Satya Bhushan Sen and Gourmohan Das read interesting papers dealing with the various aspects of the Raja's life and his many-sided contributions to the making of Modern India.

Babu Krishna Kumar Mitra paid a visit to Gauhati, and gave addresses on the life and work of Raja Rammohun Roy in connection with the Centenary Utsava. His lecture on the "Ideal of Moral and Religious Life" before the "Cotton College Moral and Religious Society" on the 16th November at 5 P.M. in the College Hall upheld the Raja's ideal of universalism. In his sermon after the Divine Service conducted in the local Brahmo Samaj at 6-30 P.M. on the same day, he dealt with the spiritual resourcefulness of the religion of the Brahmo Samaj. On the 17th November he delivered a lecture in the Curzon Hall at 6-30 P.M. on the Life and activities of Raja Rammohun Roy. The Brahmos and other members of the Gauhati public were immensely benefited by the elevating and inspiring presence of this revered octogenarian leader of the Brahmo Samaj.

Dharwar.—Under the auspices of the Debating Union of the Karnatak College, Dharwar, a meeting to celebrate the Centenary of the death of Raja Rammohun

Roy was held on the 26th September 1933 under the presidentship of Principal A. C. Farran. The meeting was addressed by Prof. N. S. Takakhav, Dr. V. G. Bhat, and Mr. T. Reuben.

Sadharan Brahmo Samaj, Calcutta.—The preparatory meetings for, and the celebration of, the Rammohun Roy Centenary took place in the Sadharan Brahmo Samaj, Calcutta, according to the following programme.

There were five preliminary meetings on Saturdays, viz. on the 26th August, and the 2nd, 9th, 16th and 23rd September 1933, respectively. On 26th August Prof. Dhirendranath Chowdhury Vedantavagis, M.A., delivered a lecture on *The Religion founded by the Raja*. He pointed out clearly how Indian religious life and thought had deviated, for about 2500 years since the foundation of Buddhism, from the path traced by the Rishis of the Vedas and Upanishads, and how the Raja had rediscovered the true religion of the Hindus, and how it might one day come to be the Universal Religion of humanity. On 2nd September, Prof. Rajani Kanta Guha, M. A., delivered a lecture on *The Influence and work of the Raja in building the Indian Nation*. On 9th September, Babu Krishna Kumar Mitra, B. A., delivered a lecture on *The Social and other reforms inaugurated by the Raja*. On 16th September Dr. Hiralal Haldar, M.A., PH.D., delivered a lecture in English on *The Universal Religion of the Raja*. On 23rd September, the late lamented Mrs. Kamini Roy, B.A., presided over a meeting in which Miss Jyotirmayi Ganguli, M.A., and Mrs. Kumudini Bose, Saraswati, B.A.,

spoke on *The Work of the Raja for the amelioration of the condition of Hindu women.*

On 17th September, Sunday, the evening service was conducted by Pandit Dhirendranath Chowdhury Vedantavagis, M.A., who preached a sermon on *The Religious Sadhana of the Raja*, who performed the difficult *vrata* of Purascharana 22 times. On 24th September, Sunday, the morning service was conducted by Babu Srischandra Ray, Vedantabhushan, B. A., who preached a sermon on *The Religion of the Raja*. In the evening the service was conducted by Babu Rajanikanta Guha, M.A., who preached a sermon on *Raja Rammohun and Brahma-Upasana*. On 25th September, Monday, the morning service was conducted by Mrs. Avanti Bhattacharya for ladies. In the evening Prof. Dhirendranath Chowdhury, Vedantavagis, M.A., delivered a lecture on *Rammohun the Pioneer and Prophet of the New Era*.

On 26th September Pandit Sitanath Tattvabhushan conducted the morning service in English, and preached a sermon on the *Methods of the Raja's religious sadhana*. In the evening Babu Krishna Kumar Mitra, B.A., delivered a lecture on *The Raja's services to India*, with special reference to the Bengali language, and to other reforms.

On the 27th September, the main day of the celebrations, divine was conducted in the Samaj Mandir at 7 A. M. by Babu Satis Chandra Ghakravarti, who preached a sermon on *The Greatness of the Raja as a Man*.

At 9 A.M., there was a united service at the Ram-

mohun Roy Library Hall in which members of the three Samajes took part. A Memorial Meeting was held in the evening at the same place, over which Sir P. C. Roy presided. Reports of these have been given on the 1st and subsequent pages of this book.

On the 28th there was divine service in the Mandir in the morning and evening. Babu Pratul Chandra Som and Babu Bhabasindhu Datta respectively conducted the services, and spoke on the various aspects of the Raja's religious teachings.

Hyderabad (Sindh).—The Centenary of the death of the Raja was celebrated by the Hyderabad (Sindh) NAVAVIDHAN BRAHMO SAMAJ on 27th September 1933 by a special *upasana* in the Mandir in the morning. Rai Bahadur Diwan Pribhdas, Manager. Nava Vidyalaya High School, conducted the service, and spoke on the life and work of the Raja. The meeting was attended by about 150 men and women.

At noon about 400 persons of all creeds and castes participated in a *Pritibhojan*.

A public meeting was held in the Mandir in the evening. R. B. Diwan Tagabsingh Ailmal, an enthusiastic sympathiser of the Samaj, and retired Collector, presided. Dr. Choithram, the local Congress leader, in course of his speech said that he had studied the life and work of Raja Rammohun Roy only recently, and he wondered how the Raja could be in advance of his times by nearly a century. Mr. Santdas Mangharam, a leading lawyer, and President of the local Theosophical Society, said that the Raja was a pioneer of all religious, social, educational and political reform. Mr.

Fatehchand Menghraj, a leading member of the Gur Sangat, spoke of his monotheism, and Diwan Pribhdas traced the history of the Brahmo Samaj. Miss Thakuri Lakhani, M.A., spoke of his work for women. Never in the history of the Samaj were such glowing tributes paid to the memory of the Founder of the Samaj, as in this year. The meeting was attended by about 500 men and women, and terminated with a beautiful hymn by the girls of the Nava Kanya Vidyalaya led by Miss Hardevi Gurbaxani.

Under the auspices of the Rammohun Centenary Committee, a YOUTH SOCIAL CONFERENCE was held in the Brahma Mandir from 16th to 19th October. About 650 young persons enrolled themselves as delegates of the Conference. The number included more than 200 lady members. Mr. Hiranand Karamchand, B.A., editor of the *Unnati*, and a leading social and political worker, presided.

A varied and interesting programme was gone through. Speeches and Resolutions advocating social reform in all its phases were made. The following was one of the Resolutions :—

“This Conference sends its greetings to the Rammohan Roy Centenary Celebration Committee formed under the presidentship of Dr. Tagore, and hopes that their efforts in connection with social reform will be crowned with success.”

THE NAVA KANYA VIDYALAYA is a High School for girls, managed by the Brahmo Samaj. The students are given religious and moral instruction daily after prayer for 15 minutes. During this period the

biography of Raja Rammohun Roy written by Prof. N. D. Gurbaxani, M.A. was taught to the students of all classes during the months of August and September. All classes were examined, and the first two girls were selected from each class, and a joint competitive examination was held for these selected girls. Prizes were given to all winners.

The students organized sports in connection with the Centenary, and prizes were given to many girls. There were about 15 items, and the finals were very interesting. Girls of all classes took very keen interest in the sports.

The students joined and participated in all the Centenary functions organized by the local Brahmo Samaj and the Youth Conference, and led the singing in all functions.

On the 9th of December, the students of the Nava Kanya Vidyalaya organized a variety entertainment in the Capital Cinema. The main item of the programme was the staging of a new play "Raja Rammohun Roy" written in Sindhi by Prof. N. D. Gurbaxani. It was a fine piece consisting of four scenes, and made a great impression on the spectators. About 500 ladies attended the show. Miss Sita Ramchand Mirchandani, an ex-student of the college, who took the role of Rammohun, was wonderfully successful in playing her part. The parts played by Hassi Ramchandani, Hardevi Gurbaxani, Puili Shividasani, Sakhi, Bhagwanti Makhijani, Miss Chainani, Kalu, the beautiful singing of small girls, and the *Arati* sung by the followers of all religions during the course of

the last scene of "Raja Rammohun Roy," were very well appreciated. It is proposed to repeat this play again.

The main organizer of all the activities in connection with the Centenary celebrations at Hyderabad (Sindh) was Prof. N. D. Gurbaxani, M.A., who wrote a short biographical sketch of the Raja for the occasion. It was printed and distributed free all over Sindh. It consists of 32 pages. The *Sind Observer*, the leading daily of Sindh, published a very interesting and instructive special issue of the paper on the 27th of September. Copies of this paper were distributed free all over Sindh, and its regular subscribers also were sent the issue.

Prizes of Rs. 15, 7 and 5 were offered for the best essays on "Raja Rammohun Roy, his life and work," and more than 30 persons competed.

Never in the last 60 years of the existence of the Brahmo Samaj in Sindh, was the life and work of Raja Rammohun Roy made known so widely to men, women and children as in this year of grace.—(*The Navavidhan*, Calcutta.)

Patna.—Under the auspices of the Bihar Rammohun Roy Centenary Committee the citizens of Patna with representatives from different parts of Bihar and Orissa celebrated the Rammohun Roy Centenary on 21st and 22nd November 1933 in the B. N. College Hall before a large and distinguished gathering presided over by Dr. Sir Syed Sultan Ahmed, K.T., D.L.

The first day's proceedings opened with the hymn "अथानु विश्वे ऽस्तस्य पुत्राः" and "भाव सेव एकै" sung in chorus,

followed by a prayer led by Sj. Sris Ch. Chakravarti, Head Master, Rammohun Roy Seminary.

Paying his tribute to the memory of the Raja, the President read his address dwelling on the all-round greatness of the great Prophet of the Age. He said that "truly he was the first great nation-builder of Modern India, and was the foremost to have swum across the perplexed currents of her modern problems. With unfailing insight he realised that India grievously needed to be brought in touch with the world-forces of culture and civilisation".

Sir Courtney Terrel, K.T., Chief Justice, Patna High Court, spoke at length on "Rammohun and modern education."

Dr. S. C. Sarkar, M.A., D. PHIL., read a most interesting paper on "Rammohun, the Herald of the New Age", in which he said that a century ago the Raja thought out and worked on ideas and principles that have not yet been fully realised in India and in the world at large. If not for anything else, at least for hitting so early upon the two great truths of synthesis of culture and multiple personal experience, Rammohun deserved to be called the "Path-finder of our age".

Prof. Khargasinha Ghosh of Hazaribagh, Mr. S. M. Hafeez, M.L.C., and Rev. R. Lund next spoke on "Rammohun and Vedanta", "Rammohun and Islam", and "Rammohun and Jesus" respectively.

The first day's proceedings closed with the hymns "नमस्ते सते ते जगत्कारणाय",—the Raja's favourite hymn from the "Mahanirvana Tantra."

The second day's proceedings commenced with the song हे मीर चित्त पुण्डरीके जाग रे धीरे sung in chorus.

Mrs. A. T. Sen, reading a paper on "Rammohun and abolition of the *Suttee*", said among other things that the Raja felt that "it was his sacred duty to enlighten the mothers ; for a mother's face was the first lesson of a child." She also said that all other reformers had but followed in his footsteps.

Srijuktá Sudhakaná Chakravarti, speaking on "Rammohun as Champion of Women's Rights", said that the Raja was not only the saviour of the Indian widows, but was the pioneer in the field of battle for the cause of Indian women in all those aspects which are now being fought for. The most dominating idea of the Raja in all his diverse activities and reforms lay, she said, in his realisation and his teaching that only a true ब्रह्मानिष्ठ गृहस्थ (that is, a man and a woman united together through pure 'Brahmopasana') could attain the highest spiritual perfection, and avoid social disruption though giving woman freedom and equal rights with man.

Prof. B. B. Majumdar, M.A., P.R.S., speaking on "The political ideas of the Raja", said that he was indirectly the founder of the Indian National Congress. It was he who was the first to discover the line of demarkation between Law and Morality, and he was the first to make a compromise between historical and analytical jurisprudence.

Mr. Nageswar Prasad M.A., B.L., said that the Raja realised that nothing but social progress could improve

the political and social condition of a country. He was practically the originator of all reforms.

Dr. Gyan Chand said that two ideas in economics, viz. taxation of luxury and reduction of land revenue, were first conceived by Rammohun.

Prof. Niranjana Niyogi of Cuttack, speaking on "The Raja as an Educationist", depicted Rammohun in a most charming manner as a torch-bearer in whose wake came the great reformers Maharshi Debendranath, Brahmananda Keshub Chunder, and Pandit Iswar chandra Vidyasagar.

Principal K. P. Mitra of Monghyr, speaking on "The Raja's contributions to Bengali literature", showed that he was the first to compile a Bengali Grammar on a scientific basis.

Other speakers also paid homages to the memory of the great prophet.

The latter part of the meeting was presided over by the Hon'ble Mr. Justice Khwaja Muhammad Noor, Vice-Chancellor, Patna University, who in his concluding speech said enthusiastically that it was the sacred duty of Muslims to revere the memory of the Raja, for his teachings were influenced by, and had much in common with, the Islamic culture.

The function came to a close with the song *भुवनवासी सबे गांधी* sung in chorus.

A booklet on "the Life and Works of Raja Rammohun Roy" with a tricolour portrait, specially published on this occasion by the Bihar Rammohun Roy Centenary Committee, was freely distributed to those present on both the days.

Cuttack.—The Utkal Brahmo Samaj organised the celebration of the Rammohun Centenary at Cuttack on the 30th November 1933 and the two following days. It was celebrated amidst great pomp and *eclat*. A beautifully decorated pavilion covered with a canopy was erected just in front of the Samaj Hall. The functions began precisely at 6-15 P. M. About a thousand gentlemen and 200 ladies, representing Samajists and visitors, attended the meeting. After a preliminary opening song by ladies, Sjt. Visvanath Kar offered a prayer, and introduced the speaker of the day, Dr. Dwijendra Nath Maitra of the Bengal Social Service League, who described a few important events of the life of Raja Rammohun with the help of a Magic Lantern. The eloquence of Dr. Maitra was so splendid that the audience heard his lecture with rapt attention for about two hours. He left for Calcutta the same night. The next day the number of those present was even greater than on the previous day. After an opening song, Sjt. Visvanath Kar read out a Universal Prayer, and then proposed Mr. Ramananda Chatterjee, the celebrated Editor of the *Modern Review* to the chair, with a few introductory remarks. After a preliminary speech by the President, a number of local gentlemen delivered speeches on Raja Rammohun and his multi-sided activities in different spheres of life. The most notable among the day's speakers was Dr. Sheshagiri Rao M.A., PH.D. of the Andhra University. He gave a lucid delineation of the spiritual aspects of the Raja's life. All the speeches of this day were clear and learned as well as interesting to the audience. Perfect pin-drop

silence prevailed throughout the meeting. After a brief concluding speech by the President, the function closed for the day.

The third and last day's proceedings were held under a big canopy, Sjt. Chatterjee presiding. The attendance was so large that many people stood outside the canopy in the pinching cold. After the usual opening song and an introductory prayer by Sjt. Visvanath Kar, the President distributed prizes to the boy and girl essayists on Raja Rammohun's life and work. It is a notable fact that among the competitors the number of girls was greater. Altogether 4 prizes, two of Rs. 15/- and two of Rs. 10/-, were awarded among the boy and girl competitors. Next, Srimati Suprabha Devi, B. A., read out an essay on the Raja's life and varied activities, specially emphasising his incomparable services for women. Then followed a lucid and sweet speech from Professor Niranjan Niyogi of the Ravenshaw College, Cuttack. Following him, rose the President amidst the cheers and acclamation of the vast audience. The speech of Srijut Chatterjee, lasting for about an hour and a half, was exhaustive, thoughtful, and interesting. It showed what a deep love and reverence he bore towards the Raja, the gifted seer and prophet of Modern India. Ramananda Babu carried the whole audience with him for the entire span of his lecture. Sjt. Visvanath Kar then thanked Ramananda Babu for honouring the Utkal public by coming down so far, and also thanked those ladies and gentlemen but for whose help, sympathy and co-operation the celebration could not have been such a wonderful

success. The meeting then terminated with a closing song by ladies.

At 6 P. M. on Sunday, the 3rd December 1933, Ramananda Babu conducted Divine Service and preached an impressive sermon on the spiritual aspect of the Raja's life. Besides the Brahmos, about 300 ladies and gentlemen attended the service.

Ahmedabad.—The Centenary of the death of Raja Rammohun Roy was observed by the Ahmedabad Prarthana Samaj, which organised a public meeting in its Mandir on 27th September 1933. Mr. Satya Vrata Mukerjee, Sar-suba of Baroda State, gave a very instructive and illuminating address on the life and activities of the great reformer.

Bally (Bengal).—A very largely attended meeting was held at the "Saraswati Pathagar" of Bally on the 27th September 1933 to celebrate the Centenary of the death of Raja Rammohun Roy. Sjt Girija Prasanna Roy, B. L., Honorary Magistrate, and Advocate, Calcutta High Court, presided. The proceedings commenced with the unveiling and garlanding by the chairman of a portrait of Rammohun Roy, which was placed in the Hall. Sjt. Narendra Nath Mukherji M.A., B. L., Secretary of the "Pathagar" delivered an interesting address. Sjt. Pulin Bihari Banerji, Treasurer of the "Pathagar" read a poem written by himself for the occasion. After this, several citizens of Bally, among whom were Sjts. Shyama Pada Chatterji, Jiban Krishna Mukherji, Manidra Nath Sinha, Narendra Nath Ray Bhishagacharya, Durga Pada Chatterji, B. sc., and the chairman, spoke on the life and work of the Raja. A

stotra was recited, all standing, and a hymn was sung by Sm. Ashalata Ghosh, after which the meeting terminated. It was attended by almost all the influential gentlemen of the place.

Wardha (C. P.)—A public meeting under the presidentship of Rai Bahadur K. S. Nayudu was held on 21st December 1933, at 7 P.M., in the District Council Hall, Wardha, at which Mr. Vithal Ramji Shinde delivered a speech on "The Centenary of Raja Rammohun Roy". First the President introduced Mr. Shinde as one of the greatest social reformers that the Maharashtra ever produced. For 30 years, he had been doing the work of removing untouchability from Hinduism, and it was he who, after Mahatma Phule, realised that political freedom without social equality would be fruitless. Mr. Shinde, during the course of his much appreciated, balanced, and learned speech, said that he stood before the audience that day not as a Missionary of the Brahmo Samaj, which was started by Raja Rammohun Roy in the year 1828, but to draw the picture of the Raja's great work as a whole. The Raja is acknowledged on all hands to be the Father of Modern India. Hence, the present Centenary celebrations have a particular bearing on the present times. The present awakening in India can be clearly traced to the Raja's efforts in all branches of National activities in India. In tracing the background of his biography, Mr. Shinde alluded to the situation of India at the time of the birth of the Raja, namely, 1772. The Moghul Empire had been practically dissolved, Maratha Power was declining, and the present Imperial System had not yet

come into existence. The East India Company had just secured powers of the Dewan of Bengal. Thus practically the political condition in India was chaotic. There was great social degradation. It is sometimes mistakenly supposed that the Raja's work was the outcome of the *clash* of the Western civilisation with Eastern life. But, really speaking, it was the Raja who helped the advent of Western culture in India, but was not himself a creature of it. Before the question as to what system of education should be introduced in India arose, and was finally decided by Lord Macaulay in favour of English as the medium of education, it was the Raja who insisted on English being made the medium, rather than Sanskrit. The Raja's was a versatile genius. Social, educational, political and religious reforms were initiated by him with equal zeal and efficiency under great opposition. (A. B. Patrika, Calcutta.)

Kakina (Bengal), Second Meeting.—The second meeting of the Centenary was held on 23rd December 1933. It began with a short prayer by Sjt. Lalitmohan Sen. Babu Kali Kanta Biswas, an old antiquarian from Dinajpore and Rev. Mahesh Chandra Chakrabarti, addressed the meeting, which was fairly attended by ladies and gentlemen. The meeting separated with a vote of thanks by Babu Sukhamay Das Gupta, M. A.

Prayer meetings were held every morning in the Brahma Mandir during the Christmas holidays, and all associated themselves with the homage that was being paid to the great Raja at Calcutta.

Ultadanga (Calcutta).—The Ultadanga Brahmo

Samaj celebrated the Rammohun Centenary on December 24th and 25th, 1933. In the early morning of the 24th, a Sankirtan party proceeded through the principal streets of Ultadanga. At 9-30 A. M. Sjt. Kamakhya Nath Banerjee conducted divine service in the local Prayer Hall. Pandit Girija Kanta Goswami then expounded texts from the Upanishads. In the evening, Pandit Dharendra Nath Chaudhuri, M. A., delivered an impressive lecture on *Raja Rammohun, the Maker of Modern India*, laying special stress on the practical application of Vedanta in our domestic life. On the 25th, Pandit Suresh Chandra Sankhya-vedanta-tirtha conducted the morning service. In the evening Pandit Sarada Prasanna Veda-sastri delivered a lantern lecture on Rammohun Roy.

Gorakhpur (U. P.).—The Rammohun Centenary was observed at Gorakhpur on the 28th and 31st December 1933. On the first day, the meeting was held at the St. Andrew's College Hall in connection with the Eleventh Session of the Bangiya Sahitya Sammelan, where delegates from different parts of India participated. On the second day the Gorakhpur public celebrated the Centenary at the local Town Hall. On both the occasions Sjt. Ramananda Chatterjee, Editor of the "Modern Review", presided. The following is a summary of the speech of Mr. Kali Prasanna Biswas at the Town Hall meeting, as given in the *Message* of Gorakhpur, of which he is the editor :—

Raja Rammohun Roy, whose Centenary we are celebrating, was a born universalist. He conceived

the idea of oneness of the Godhead at a very early stage of his life. Therefore, being unable to be satisfied with the cult of exclusiveness among the children of the same one God in the matter of religion, and in order to strengthen his view-points, he made a careful study of all the principal religious scriptures, including those of his own, and, to his great surprise, found that the fundamental principles of all religions were the same. Being fore-armed with invincible and conclusive proofs of this, he launched his propaganda with all the vehemence he could command, culminating in the establishment of the first Theistic Church of India. How broad and universal was his outlook will be evident from a perusal of the Trust Deed of his Church.

From this masterly and carefully thought out document it will be quite evident that far from creating a separate and new and exclusivist religion, his real and primary object was to provide a common platform for men of all religions, and to bring together all worshippers of God, and knit them together in a bond of brotherhood and fellowship. His intention was not to demolish any of the existing religions, but to reform and remodel them on a universal basis, and to build up with the existing essential materials of all religions a fine and beautiful, high and lofty, edifice of unity and brotherhood, a common temple for all children of the Almighty Father, the sole Creator of this vast Universe. He is therefore called the Father of the new spirit of

Universalism, which is now so much in evidence in India and countries abroad. The various liberal religious sects and communities that have sprung up since his time certainly owe their origin to the Raja.

He was a great social reformer. But social service was only a part of his religion. The abolition of the most inhuman practice of burning alive widows on the funeral pyres of their husbands, commonly known as the *Suttee*, was the crowning success of his reform movement, which has immortalised his name, and which, although strongly resented at the time, has been appreciated by later generations.

He sternly set his face against polygamy, so much so that in order to set an example to others, "he inserted a clause in his will disinheriting any son or more remote descendant who had more than one wife at the same time."

He was a great lover of education, and he strongly felt that without the spread of education throughout his country, the regeneration of his motherland would remain remote. Mr. Amal Home, Editor of the Publicity Booklet No. 1 published by the Centenary Committee of Calcutta, writes,—

"Rammohun not only 'saw the future' as it would inevitably be as a result of India's contacts and conflicts with modern European thought through British rule, but applied himself to lay the foundation upon which Modern India must be built to meet the requirements of the new conditions towards which the country was consciously or unconsciously moving.

Few people of his generation, if indeed any, could claim ~~a more~~^a appreciative estimate of the cultural value of Sanskrit and Arabic education. But notwithstanding the invaluable treasures of these two literatures, the Raja felt that they were not inspired by the modern ideal, nor suited to the requirements of the modern age. The Raja saw that what was absolutely needed in India then, was a knowledge of the objective sciences that had attained the highest degree of perfection among the nations of Europe. He wanted a Renaissance in India, which would do for the Indian people and Indian culture what the Revival of Learning had done in Europe. This was the motive underlying his letter to Lord Amherst, and it was with this object that the Raja joined hands with David Hare and others in founding the Hindu College."

Besides this, Raja Rammohun established an English School of his own for the free instruction of Hindu boys at his own expense. The celebrated Maharshi Debendranath, father of the Poet Rabindranath, and Bhudeb Mukerjee, and many other Indians of light and fame were students of his school.

Thus, Raja Rammohun was the pioneer of English education in India. And this education gave birth to Indian Nationalism. Therefore he may fitly be called the inspirer and forerunner of Indian Nationalism.

He was also the first linguist of India. He knew about ten languages. Besides Bengali, his mother tongue, and Sanskrit, the Hindu classical language,

he studied Arabic, Persian, Hindustani, English, Hebrew, Greek, Latin and French, and this helped him a good deal towards the fulfilment of his mission.

He was a great patriot and lover of freedom and liberty. "So great was his love of liberty that he followed with intense interest the course of the French Revolution, and is said to have given a public dinner in the Town Hall of Calcutta as a mark of his joy at the establishment of constitutional government in Spain."

He was a great worker in the cause of female emancipation. He had high regard for womenfolk, and he always strongly pleaded for their educational and social uplift. His legal acumen was also no less remarkable.

Such was the great Indian, who through circumstances laid down his bones in a foreign land a hundred years ago, whom we are offering our most respectful homage today. In doing honour to the Raja the people of India are really honouring themselves. May God bless the soul of this illustrious and immortal son of our Motherland.

Surla (Dist. Ganjam).—Further details about the celebrations held by the Brahmo Samaj, Surla, on 27th September 1933, of which a bare mention was made on an earlier page, are added here. A meeting was held in the Brahma Vidyalyaya Hall with Sjt. Jayamangal Rath in the chair. He called the Raja one of the greatest men of the world, who laboured for the welfare of mankind as a whole. The Raja's message

was one that would appeal to every community and every province, and to men and women alike. The speaker appealed to the Panchayatdars to devise means for perpetuating the Raja's memory. It is gratifying to note that the Panchayatdars have, in a meeting of the Panchayat Board, resolved to name the newly constructed Street in front of the Brahma Vidyalaya as "Rammohun Street", and a road running from the said Street to the abandoned Salt Factory as "Rammohun Roy Road". A portrait of the Raja was also placed in the Office of the Panchayat Board.

Aska (Dist. Ganjam).—In connection with the Centenary of the death of Raja Rammohun Roy, a public meeting was held in the local Town Hall on 27th September 1933 at 5-30 P.M. under the presidency of Sriman Narasinha Padhy Mahasaya, M.A., L.T., when a portrait of the Raja was presented to the Town Hall by the local Celebration Committee. A paper was read by Mr. Koparagam Ramamurti Pantulu, who in the course of his address observed : "The Raja's exalted genius, his varied learning, his indomitable courage, independence and love of liberty, his all-embracing catholicity, his farsighted patriotism, his religious fervour, his exquisite chivalry towards the weaker sex and oppressed nations, his intense zeal for the social, educational and political elevation and happiness of his people, his indefatigable labours in the cause of humanity,—all these may well be the theme of poets, philosophers and historians. But we, who have gathered here for a short while to pay homage to the great departed soul, cannot afford to dwell at length on each

of the qualities separately. We must seek and get at the supreme key-note to his life's harmony, the one virtue which must have been the source of all other virtues of that great man. To my humble thinking, the mother-virtue which gave birth to the all-round greatness of Rammohun Roy was undoubtedly his cultivation of what may be called a *conscientious conscience*. This highly developed, extraordinarily sensitive, and powerful conscience reacted on Rammohun Roy in two ways. It drove him, first, to an unwearied search after truth at all costs. It drove him, next, to live up to that truth at all costs." After some more speeches were made by some of those present, the President closed the meeting with a few observations on the greatness of Rammohun Roy and the times during which he lived.

Comilla.—On the requisition of Prof. Dwija Das Datta, M.A., A.R.A.C., Rai Bahadur Radha Kanta Aich, B.L., Vakil, Mr. Rajani Nath Nandy, B.L., M.R.A.S., Pleader, Rai Bahadur Bhudhar Das, B.L., Govt. Pleader, Rai Bahadur Suresh Chandra Sinha, M.A., retired Dy. Magistrate, Rai Bahadur Upendra Mohan Mitra, M.A., B.L., Pleader, Mr. Akhil Chandra Datta, B.L. (ex-M.L.C.), Advocate, Mr. Radha Govinda Nath, M.A., Principal, Victoria College, Mr. Dharendra Nath Datta, B.L., Pleader, Mr. Ramani Mohan Datta, M.A., B.L., Pleader, Mr. Sarat Chandra Bhaumik, Pleader, Mr. Abani Mohan Ghose, B.L., Pleader, a meeting was held on the 19th November 1933, at the Tripura Brahmo Samaj Hall to pay homage to the memory of the Raja.

Representatives of all sections of the Hindu and Muhammadan communities attended. Mr. Prakash Chandra Sinha, retired Dy. Magistrate, a venerable old man of the town, and a great admirer of the Raja, was voted to the chair. Prof. Ajit Nath Nandy, M.A., Rai Bahadur Suresh Chandra Sinha, M.A., Babus Dharendra Nath Datta, B.L., Basanta K. Majumdar, Nibaran Chandra Ghose, B.L., Maulavi Subed Ali, B.A., Prof. Nirmal Chandra Chaudhury, M.A., and a young Muhammadan student of the College addressed the meeting. All the speeches were very impressive, and with one voice acknowledged the Raja as the pioneer of all movements, religious, social, moral, educational, and political, for the advancement of India.

The salvation of India lies in following the footsteps of the Raja. He has been rightly described as the "Father of Modern India." A European missionary of great eminence has said, "There can be little doubt that as events unfold themselves in this land, and as the direction of its spiritual development is discerned, it will be increasingly apparent that Raja Rammohun Roy was the herald of a new age for his people, and that he kindled a fire in India that shall never be quenched."

A very large number of ladies attended the meeting. Among the gentlemen present, besides the conveners and the speakers, were Sjts. Braja Bandhu Bhaumik, Anath Bandhu Roy, Anadi Sarkar, M.A., B.L., Kamini Kumar Datta, B.L., Kshiti Mohan Das Gupta, M.A., Sudhir Kumar Sen, M.A.,

Bibhu Ranjan Guha, M.A., Rasamaya Roy, B.L., Satyendra Nath Sen, B.L., Susil Kumar Chakravarti, M.A., B.L., Paresh Nath Sen of Calcutta, Akshay Kumar Sen, Basanta Kumar Kar, B.A., Pandit Mahesh Chandra Gupta, Harendra Nath Chowdhury, M.A., B.L., Bhupendra Nath Dhar, B.L., and a large number of Muhammadan gentlemen and students.

Jubbulpore.—At the instance of Beohar Rajendra Singh, Mr. Narendranath Dutt, Dr. Sureschandra Sen, M.D., and Rai Bahadur Gaurikanta Roy, a public meeting in connection with the Centenary of Raja Rammohun was convened in the old Town Hall on the 31st December 1933 at 6. P. M.. Khan Bahadur Zakir Ali, I. S. O., retired Deputy Commissioner, a cultured Muslim gentleman, presided. Though the date (which the conveners desired to be as close as possible to that of the Calcutta Celebrations) and the hour (6 P. M.) which was the time for Muhammadans to break their Ramzan fast, were inconvenient, and there were other preoccupations for the public mind, yet the Town Hall was nearly full, and the audience represented several communities.

The meeting commenced with an appropriate song sweetly sung by Miss Arati Roy, daughter of our worthy townsman Mr. N. L. Roy, B.A. LL.B.

Among the speakers the first was a young lawyer named Mr. Bimal Chandra Roy, B.A., B.L., who in a neat speech traced the events of the Raja's life, how he laboured for the religious, social, educational and political regeneration of the country, and having regard to the condition of the people, and the ignorance and super-

stitution in which they were steeped, was most successful in ameliorating the condition of his countrymen. The speaker laid special emphasis on the removal of the *Suttee* and other evil rites and practices.

The next speaker was Rev. Mr. Griffiths of the Theological College, who in a sympathetic and interesting speech enumerated the various reforms which were inaugurated by the Raja, notwithstanding strong opposition on the part of the orthodox community. Mr. Griffiths laid special stress on the establishment of the Brahmo Samaj. He was followed by Dr. Jwalapershad, PH.D., a Professor in the Robertson College, Jubbulpore. He spoke in Hindi, and after expressing admiration for the Raja and his work, compared the results of his work with those of Swami Dayananda Saraswati, and said that the latter was more successful than the former. Evidently Dr. Jwalapershad did not know the extent of the sacrifice and persecution to which members of the Brahmo Samaj were subjected.

The fourth speaker was Rai Bahadur Dr. Lakshmi Narayan Choudhuri, an old Brahmo, having connection with the Samaj for nearly half a century. He also spoke in Hindi, and expressed his appreciation of the Raja's labours for ameliorating the condition of the country. He concluded with the remark that it was not the Raja's object to establish the Brahmo Samaj, which, in the speaker's opinion, was a sectarian movement.

The observations of the last two speakers provoked a rejoinder from Rai Bahadur Gaurikanta Roy, whose name was not on the list of speakers. He refuted the statement of Dr. Jwalapershad, which introduced an

out-of-place comparison of the results of two great men, both of whom deserved the respect of Indians. He said that the worthy Doctor was not aware that notwithstanding the small number of registered Brahmos, the religious and social ideas of the Brahmo Samaj have permeated among the members of the Hindu and other societies, which have hesitated to secede from their parent communities. As regards Dr. Choudhuri's statement, he refuted his opinion that the Brahmo Samaj was a sectarian movement, and pointed out that the foundation of the Samaj was laid by Raja Rammohun Roy himself, and that Dr. Choudhuri was wrong in asserting that the Brahmo Samaj was a sectarian movement, as it was well known that the Brahmo religion was a Universal Religion, open to all irrespective of distinctions of caste, nationality, country or colour.

The last speaker was Beohar Rajendra Singh, who also spoke in Hindi. He is a promising young landholder in these provinces, who has passed about a year in Santiniketan. In a neat speech he eulogised the services rendered to the country by Raja Rammohun Roy.

The President Khan Bahadur Zakir Ali wound up the proceedings with a fine little speech dwelling on the many-sided activities of the Raja, specially his endeavours and achievements in the political field. The meeting terminated at about 8-30 P.M.

Gaya.—A public meeting was held at Gaya on the 7th January 1934, to celebrate the Centenary of Raja Rammohun Roy, under the presidentship of Principal D. N. Sen of the B. N. College, Patna. The Hallet

Town Hall, where the meeting was held, was packed to its utmost capacity with persons of all sects and creeds. The meeting commenced with an opening song by ladies, after which Principal D. N. Sen was elected to the chair. Babu Sailendra Chandra Roy, a teacher of the Haridas Seminary, gave a vivid description of the lofty ideals of the Raja. Professor Biman Bihari Majumdar M.A., P.R.S., of the B. N. College, Patna, then traced the various influences of Rammohun Roy's activities on the lives of Indians, which he considered to be typical of the modern age. He brought home to the minds of the audience the fact that the Raja was the Father and Pioneer of the Reform Movement of the modern age in all its aspects. Babu Sachindra Nath Biswas, pleader, then read a paper in Hindi on the life and character of the Raja, which was appreciated by all. After another speaker had spoken, the President Mr. D. N. Sen addressed the meeting. He began with the ancient history of Gaya, and dwelt on the ancient purity, serenity and sanctity of the town. It was in this town that in the 6th century B. C. Buddha got his illumination, and it was here that he delivered his first sermon. Then he paid a tribute to Raja Rammohun Roy who was one of the greatest and bravest reformers that India had ever produced. "India wants to attain political freedom, but she cannot go forward until and unless she goes back to her ancient days of culture and civilization". People of India had forgotten their past glory and tradition, and unless and until they took a bold stand for progress and reformation, like Raja Rammohun Roy, they had no chance of political

emancipation. A vote of thanks was moved by Babu Gobardhan Misra, a lawyer of Gaya. An eight year old daughter of Babu Rames Chandra Mitra, Assistant Sessions Judge, entertained the audience by her sweet songs both at the beginning and at the end. Babu Ambika Prasad, a Zamindar of Hissua, announced that he would give a medal to a student of Gaya, male or female, who would write the best essay on the life and teachings of Rammohun Roy.

Uluberia (Dist. Howrah, Bengal).—At the instance of the Baniban Brahmo Samaj a public meeting for the celebration of the Rammohun Roy Centenary was held, at the Uluberia High School on 14th January 1934. It was a numerously attended meeting, the S. D. O., the Munsiff, the sub-Deputy Collector, pleaders, mukhtars, teachers, and other important persons, besides students and ladies, being present. The Hall and the verandahs were filled with the audience. Sjts. Krishna Kumar Mitra and Nagendra Nath Biswas, and Pandit Dharendra Nath Chowdhury Vedantavagis and his wife, came from Calcutta for the occasion. Sjt. Krishna Kumar Mitra presided. Two hymns were sung; Mrs. Chowdhury sang the Raja's own hymn "Bhabo shei eke," and another hymn was sung by Sjt. Biswas. A prayer was offered from the chair. Sm. Sushama Das, B.A., read an essay, after which Pandit Dharendra Nath delivered a learned address on the *Sadhana and Siddhi of the Raja*. Next, Sjt. Haripada Ghoshal, Head Master of the High School, read a well written address, after which Sjts. Jogindra Charan Sen B.L., Nani Gopal Adhikari and Aswini Kumar Das paid tributes

to the memory of the Raja. The President then spoke on the Raja's personality and activities, and particularly on his great sympathy for womankind. The S. D. O., Rai Bahadur Nepal Chandra Sen, proposed a vote of thanks to the president and the speakers.

Jalpaiguri.—The Rammohun Roy Centenary was celebrated at Jalpaiguri by a public meeting held in the Brahmo Samaj Mandir on Saturday the 27th January, 1934, at 6 P.M. with the S. D. O., Mr. Jogesh Chandra Chaudhuri, M.A., in the chair. The hymn *हे नीर चित्त पुण्यतीर्थे जाग रे धीरे* was sung by a choir of girls, after which Sja. Sarada Manjari Datta offered a short prayer. Mr. Chaudhuri then read his well-written presidential address, which was full of beautiful thoughts. Addresses on various aspects of the Raja's life and activities were given by Sjt. Prahlad Chandra Chakrabarti, Sja. Suniti Bala Chanda, M.A., Saraswati, Dr. Bibhuprasad De, Sjt. Jogendra Chandra Majumdar, Sjt. Jagajjyoti Pal, B.A., and Sja. Sarada Manjari Datta. The last speaker, who spoke *extempore*, showed how Indian women owed an unforgettable debt to the Raja, and how the religion inculcated by him had kept the men and women of India, (referring to herself in particular), from falling under the influence of foreign missionaries. The speaker described how keenly the Raja felt for the sufferings of all classes of people, and how his sympathetic heart would have bled for the earthquake-stricken people of Bihar, had he been living now. She wound up with an appeal for help for the distressed Biharis. The chairman in his concluding remarks mentioned the fact that when Rammohun

Roy was at Rangpur, Jalpaiguri was part of that District, and so the citizens of Jalpaiguri should feel that it is their right as well as their privilege to be associated with the honour that is being done to the Raja's memory. One notable fact about this meeting is that every speaker spoke enthusiastically about the Raja's religious and social reforms, and whole-heartedly admitted that the worship of one true God was the main-spring of his multi-sided activities. The proceedings terminated with another hymn.

Kushtia (Bengal).—The Rammohun Roy Centenary was celebrated by the "Sahitya-Basar" of Kushtia on 31st January 1934. Essays written on the life and activities of the Raja were read and speeches delivered at a special sitting of the Basar held on that date.

Karachi.—A public meeting of the citizens of Karachi was held on the 27th September 1933 at the Khalikdina Hall to observe the Centenary of the death of Raja Rammohun Roy, the pioneer social reformer of the country, and the founder of the Brahmo Samaj. Mr. Jamshed Nusserwanji, President, Karachi Municipality, presided.

Mr. Jamshed at the outset referred briefly to the pioneer work in the field of social and religious reform done during very difficult times by Raja Rammohun Roy. He then called upon various speakers to address the gathering.

Principal Ram Sahai felt that after a lapse of one hundred years after the passing away of the great reformer, the same spark of awakening which guided his course of life should guide them to carry out the

social and religious reforms in the country, the need for which was as great as it was in Raja Rammohun's days.

Mr. Kumar could not help thinking of another great personality, Dr. Annie Besant, that had just passed away. Like her, Rammohun Roy also was associated with reformist movements in every walk of life, and was great in all departments of life. He revolted against the established religion, and even when he was a mere lad, he had the courage to stand firm by his convictions and to suffer the displeasure of his parents. The pains he took to master the scriptures of all religions ought to prove a lesson for those who are too prone to comment on the religions of others; and all of them should express a sense of gratitude for one who opened up the pathway of reforms in the country.

Mr. P. G. Thomas said that he was glad that the *Sind Observer* had taken out a Centenary number dealing with the various aspects of the eventful life of Raja Rammohun Roy. He stated that the Raja had churned the Hindu Sastras and taken out its essence, which he incorporated in the religious institution he gave to the country.

Mr. Gurdayal Malik read a letter from Mr. Revachand Ratanchand expressing his inability to attend the meeting on account of illness, and paying his homage to the memory of three great reformers, made a few observations on the life of the Raja.

Mr. A. B. Talkar also offered a few observations on the teachings and life of Rammohun.

The meeting closed with the recitation by Brahma girls of a song specially composed for the occasion. —(*The Sind Observer, Karachi.*)

Bapatla (Madras Presidency).—A public meeting was held in the Town Hall of Bapatla to celebrate the Centenary of Raja Rammohun Roy on the 27th of September 1933. Mr. M. Kalidas B.A., B.L., a leading Vakil of the place, presided. Messrs. A. V. Panchapakesa Anjer B.A., L.T., retired Head Master, Kona Venkata Rao, Pleader, and M. Venkateswarlu, Asst. Teacher of the Mission Training School, delivered addresses on the life and work of Rammohun Roy. The meeting was well attended.

Ferozepore City (Punjab).—L. Gobind Ram, Joint Secretary of the Rammohun Roy Centenary Committee of Lahore came here, and with the help of leading local people, among whom may be named Lala Bhana Ram, Advocate, Mr. Bashir Ahmad, Vakil, Bawa Charan Sinha, Advocate, Lala Lakshmi Narain, Advocate, Lala Sada Nand, Head Master, Lala Jagat Ram, Government Pensioner, Dr. Sadhu Chand, Pandit Vaishno Datt, Advocate, Lala Tulsi Ram, Timber Merchant, and Lala Mast Ram, Vakil, convened a public meeting on Saturday the 3rd march 1934, at 8 P.M., in the Arya Samaj Mandir. Bhai Sita Ram and Swami Krishnanand, Brahma Missionaries of Lahore, also came to take part in the meeting, which was presided over by Lala Mukand Lal, Advocate. The proceedings commenced with a hymn and a prayer by Bhai Sita Ram. The President, while opening the proceedings, dwelt at length on the many qualities of head and heart

of the Raja, who tried to ameliorate the deplorable condition of his countrymen in every possible way. His social reforms, his love for the freedom of his country, the great work he had done by establishing the Brahmo Samaj, and his memorable Trust Deed, will ever remain fresh in the memory of his countrymen. His dream of a Universal Brotherhood was not fulfilled in his lifetime, but it is now admitted to be the true solution for all communal strifes and troubles.

Pandit Vaishno Datt, Advocate, traced in the Raja a man of wide knowledge and a messenger of love and service. Khwaja Wali Muhammad, M.A., LL.B., Vakil, dwelt on the Raja's passion for acquiring knowledge of the scriptures of other religions, and the great revolution he had wrought in the prevailing customs of his society. Pandit Arya Muni paid a fitting tribute to the Raja as a great social reformer and religious leader of his time.

Pir Akbar Ali, M.L.C. Advocate, referred to his high ideal of morality and his staunch advocacy of the cause of the uplift and emancipation of women. Principal P. V. Kanai, M.A., admired the Raja's fearlessness and the staunch fight he put up for the cause of establishing again the position of women in society.

Swami Krishnanand dwelt on different aspects of Raja's manifold activities, and Mr. Udai Ram. Head Clerk, Imperial Bank of India, traced in him a great religious reformer who had placed before his followers a new idea of love and service.

Bhai Sita Ram spoke on the Unity of Godhead and Brotherhood of Man, and offered thanks to the president,

and to the Arya Samaj for kindly lending the Samaj Mandir for the meeting. The function came to a close at about 10-30 P.M.

Ferozepore Cantt. (Punjab).—A public meeting in connection with the Centenary of Raja Rammohun Roy was held in the Arya Putri Pathshala, Ferozepore Cantonment at 7-30 P.M. on 4th March 1934, and was presided over by Lala Jagan Nath Syal M.A., Banker.

After a short prayer, Bhai Sitaram drew a short life-sketch of the Raja, and dwelt at length on the various aspects of his life, and the great social and religious reforms he inaugurated during his life. Swami Krishnanand drew a pathetic picture of the shattered condition of Indian social and moral structure, and of the Raja's efforts in rebuilding the same, and specially in raising the standard of women in India.

Mr. Udai Ram, Head Clerk, Imperial Bank of India, traced in the Raja a seeker after Truth, and a great scholar of his time, whose achievements were great and astonishing. He tried to remove the causes of India's degradation, and whole-heartedly devoted himself for the country's cause. The present movements for removing untouchability and for other social reforms are the fruits of the seed sown by him. In fact he was not only a great social reformer and eminent scholar, but also a great Mahatma of his time.

Babu Fatch Chand, President, Arya Samaj, paid a fitting tribute to the great work Rammohun had done for his country and for society at large. Lala Jagan Nath Syal, in concluding the meeting, requested the audience to take moral lessons from the Raja's life, and to study

literature about him closely, and to follow his lead of living for Truth and dying for noble causes. With a vote of thanks to the Chair the meeting concluded.

Howrah.—On the initiative of some prominent citizens of Howrah a Conference was held early in December 1933 at the Duke Public Library Hall for taking steps for the celebration of the Centenary of Raja Rammohun Roy, and a Committee was appointed for the purpose with Professor Akshaykumar Sarkar, M.A., and S. Kalobaran Ghosh, as Chairman and Secretary respectively. The Committee decided to hold the celebration on Sunday the 17th December, 1933. Sir Deva Prasad Sarvadhikary kindly consented to preside. On the appointed day people representing all sections of society poured in their thousands to the Howrah Town Hall, and it is noteworthy that among them were a number of Muslim ladies. Howrah had not for a long time witnessed such a cosmopolitan as well as representative gathering composed of Hindu, Muslim, Christian and other communities. A tastefully decorated portrait of the Raja was placed on the dais. The Proceedings opened with a song sung in chorus by the students of the Howrah Girls' High School under the guidance of Sja. Sobhana Mukerjee. Bhai Priyanath Mallik conducted a solemn divine service. Dr. Bhagawat Sastri, PH. D., in course of an illuminating address referred to the revolutionary change that the great Rammohun Roy had brought to the vision of the nation which was bleared with age-long prejudices. Mr. Rafiq Ahmed, Advocate, and Sjt. Jivan Das Banerjee spoke about the Raja's many-

sided activities. Miss Sunila Sen, B. A., Mr. R. Palit, and Mr. Pulin Bihari Banerjee read interesting papers. Sir Deva Prasad in summing up the deliberations delivered a neat little speech, in course of which he characterised Rammohun as a Prophet, a Philosopher, a Social Reformer, and the Indian Messiah of Peace, and narrated some historic events that occurred in his life.

The proceedings closed with a vote of thanks to the Chair proposed by Sjt. Ajit K. Mallik, followed by Rabindranath's song "Desh desh nandita kari" sung in chorus by the students of the Girls' H. E. School.

Rangpur.—The meetings held on the occasion of the visit of Babu Krishna Kumar Mitra to Rangpur on 7th and 8th November 1933 have already been reported (*vide* p. 193.) The celebration held in December 1933 by the RAMMOHUN CLUB of Rangpur is described below, with a brief account of the origin and activities of the Club.

The RAMMOHUN CLUB was established in 1926 by the joint efforts of Babu Jatindra Nath Chakravarty, Sarishtadar, Rangpur Collectorate, and his colleagues, prominent among whom were Babus Ramesh Chandra Ghosh, Preo Nath Sen, Keshab Lal Bose, and (the late) Tara Prasanna Sanyal.

The aims and objects of the Club as set forth in its Memorandum are,—the establishment and maintenance of a Reading Room ; the encouragement of thrift, self-help and co-operation among the members ; promotion and cultivation of fine arts and diffusion of useful knowledge ; indoor and outdoor games ; assistance of

members and families of deceased members when in distress, and providing accommodation for such members as are unable to find suitable lodgings; etc. The Club is committed to a policy of abstention from all political and communal controversies.

The Opening Ceremony of the Club in 1926 was signalised by the unveiling of a portrait of the Raja. Jatin Babu also prepared posters on which were printed some of the teachings and mottos of the Raja, and had them hung up in the premises of the Club along with the portrait. He also organised Essay Competitions on the Raja's teachings, some of the subjects selected being :—(1) Benevolence is the truest homage to God ; (2) The object of all the commandments of God is to teach us our duty towards our fellow creatures ; (3) Morality is indispensable to proper worship of God ; etc. The best writers of essays were awarded prizes ; mention may be made among them of Babu Pijush Kanti Moitra, B.A. Many distinguished speakers of the town took part in these meetings.

A magazine, named *Milan* (Union) was published from the Club with a view to create a literary field for lovers of art and literature, and also to give encouragement to embryo writers. The magazine was proving very useful to the Club, by raising its moral and intellectual tone ; but it had to be stopped owing to paucity of funds. However, the Library of the Club possesses books worth more than Rs. 2,000. It subscribes several good magazines, such as the *Modern Review*, the *Prabasi*, the *Saogat*, etc.

Jatin Babu also wrote 2 dramas entitled 'Milan'

and 'Unmilan', inculcating moral teachings and high social ideals. They were successfully staged in the town and in certain subdivisions by the members of the Club. The sale proceeds of tickets went to the relief of the poor and of the famine-stricken people of Balurghat, and also towards examination fees of poor students. Distressed people are occasionally given relief out of the Club funds.

Death Anniversaries of Raja Rammohun Roy are regularly observed by the Club. The first anniversary so observed was the 93rd, in September 1926. Since then this function has been held regularly every year. Among those who have graced these functions are Sir P. C. Roy, Sir Deva Prasad Sarvadhikary, Dr. Shahidullah, Dr. Mohini Mohan Bhattacharjee, Mr. Krishna Kumar Mitra, Mr. Atul Chandra Gupta, Mr. J. N. Gupta, etc., besides the important citizens of Rangpur, such as the Raja Bahadur of Tajhat, Dr. D. N. Mallik, Mr. Surendra Chandra Roy Choudhury, Mr. Chandi Charan Roy Choudhury, etc. Since 1930 silver medals are being awarded during these anniversaries to the best writers of essays on the Raja's life from amongst these four groups :—(1) school boys, (2) school girls, (3) college students, and (4) the general public.

THE CENTENARY, 1933.—At the instance of the Club, a meeting of the citizens of Rangpur was convened on 16th July 1933 to concert measures for the celebration of the Centenary, with Dr. D. N. Mallik, sc. D. I. E. S. (retd.) in the chair. The following Committee was formed :—*President*, Rai Sarat Chandra Chatterjee

Bahadur, B.L. *Vice-Presidents*, Rai Jogendra Nath Chatterjee Bahadur, B.L., Rai Radha Raman Majumdar Bahadur, Dr. D. N. Mallik, sc.D., I.E.S. (retd.), and Mr. Surendra Chandra Roy Choudhury. *Honorary Secretaries*, Mr. Suniti Ranjan Sen, M.A., B.L., and Mr. Jatindra Nath Chakravarty. *Honorary Assistant Secretaries*, Mr. Tarini Prasanna Sanyal, B.A., and Mr. Jyotsnamay Das Gupta. *Ordinary Members*,—Miss Suniti Bala Gupta, M.ED. (Leeds), Raja Gopal Lal Roy Bahadur of Tajhat, Rai Mrityunjay Roy Choudhury Bahadur, Dr. N. Gupta, PH. D (Vienna), Rai Sahib Panchanan Barman, MA., B.L., M.B.E., M.L.C., Khan Sahib Mobarak Ali, B.A., Mr. Haripada Banerjee, M.A., B.L., Mr. Jatindra Kumar Dutt, M.A., B.L., Mr. Kshitish Mohan Sarkar, M.A., Mr. Chandi Charan Roy Choudhury, B.L., Mr. Jagadish Chandra Das Gupta, B.L., Mr. Digendra Nath Banerjee, B.A., Mr. Ramesh Chandra Ghosh, Mr. Keshab Lal Bose, Haji Shah Abdur Rouf, B.L., Dr. Jnanadananda Das Gupta, and Mr. Jogesh Chandra Sarkar, B.L.

A programme of work was prepared, and contributions were raised throughout the district. Both officials and non-officials helped in the raising of funds. The District Board, the Rangpur Municipality, and the Gaibandha Municipality contributed Rs. 100/-, Rs. 25/- and Rs. 25/- respectively. The Club sanctioned Rs. 50/- from its funds, and raised Rs. 34/12 from its members. Srijukta Anurupa Devi's *Mahanisha* was staged by the members of the Club in the local Dramatic Hall. The sale proceeds of tickets, minus the expenditure, supplemented the Centenary Fund.

The CENTENARY celebrations were opened on the 1st December, 1933, at 8-30 A.M. by Mr. P. C. De, I.C.S., District and Sessions Judge of Rangpur, in the premises of the Club. The Club Hall was tastefully decorated with portraits of the Raja and of his tomb at Bristol, and with suitable texts from his writings. Almost all distinguished citizens of the town participated in the function. Mr. De in a neat little speech described lucidly the manifold activities of the Raja, and his claim to universal homage. A few other gentlemen also spoke on that occasion.

At 9 A.M. the AGRICULTURAL AND INDUSTRIAL EXHIBITION (in the same premises) was formally opened by Mr. N. M. Ayyar, M.A., I.C.S., District Magistrate and Collector of Rangpur, before a large gathering. The Exhibition remained open for 7 days. There were stalls for the products of the local Jail, the Jute Weaving Institution of Nilphamari, the Salvation Army's Saidpur Nat Settlement, etc. Arrangements were made for demonstrating the weaving of the famous Nisbetganj Sataranchi of this district. The Government Veterinary and Agricultural Departments, and the Public Health Departments of the District Board and the Municipality opened stalls equipped with educative pamphlets, models and samples. An automatic handloom, invented by Rajani Kanta Barman, a rural inhabitant of the district, a grain of rice on which were written 33 letters in English, sauce and water-colour paintings and fine knitting and needlework by ladies, were among the interesting articles exhibited. Arrangements were made for plenty of amusements, such as

Magic and Cinema shows on the 1st day, Lantern Lectures by the Propaganda Office, a Musical Soiree, a Dramatic performance and more Magic on the 2nd day, more Cinema shows on the 3rd day, and Music on the remaining days. Five silver medals, and 20 first class and 25 second class certificates were awarded to the best exhibits.

A LITERARY CONFERENCE on the life, activities and teachings of the Raja was held on the 3rd December. Dr. D. N. Mallik, sc D., I.E.S. (retd.), Principal of the local College, presided. Vedic hymns were sung by girls of the local Girls' H. E. School. Two poems on the Raja composed by Sjis Manish Chandra Majumdar and Nripendra Chandra Sen were read. Mr. Jatindra Nath Chakravarty, one of the Honorary Secretaries, opened the deliberations with a short speech. Mr. Bidhu Ranjan Lahiri, M.A., B.L., explained in a lucid way the main social and religious ideals of the Raja, and his interpretation of religions supported by the Upanishads and the Gita. Mr. Hari Pada Banerjee, M. A., B.L., read a learned article in English, dilating upon the different phases of the Raja's life. Mr. Jatindra Kumar Dutt, M A., B.L. and Maulavi Bashiruddin Ahmed read papers in Bengali and English respectively. Several other speakers joined, and discussed some of the points suggested by previous speakers. Dr. Mallik, in his Presidential address, touched some of the main features of the life and teachings of the Raja, and summed up the deliberations of the Conference. Medals were then awarded to the most successful competitors in the Essay Competition on the Raja's life.

Mr. Keshab Lal Bose thanked the President and ladies and gentlemen present for their hearty co-operation, after which the Conference dissolved at 8-30 P. M. with some more Vedic hymns.

All the functions of the Centenary passed off smoothly and successfully. Thanks are due to Miss Suniti Bala Gupta, M. ED. (Leeds), Head Mistress, Rangpur Girls' H. E. School, and to Messrs Jatindra Nath Chakravarty, Suniti Ranjan Sen, Tarini Prasanna Sanyal, Jyotsnamay Das Gupta, and Ramesh Chandra Ghosh for their untiring labours for the success of the Celebration, and to Rai S. C. Chatterjee Bahadur and Dr. D. N. Mallik, the President and Vice-President of the Committee, for their valuable assistance.

May the Raja's love of freedom and his earnest endeavours for his country's advancement, which have inspired his followers of one century, inspire us all in the duties before us in the next century !

Behala (Calcutta).—The Centenary of the death of Raja Rammohun Roy was celebrated at Behala on Sunday the 24th December 1933, in the compound of the Behala Brahmo Samaj, which was beautifully decorated with leaves and flowers for the occasion. Besides local people, numerous eminent men from Calcutta and Bhawanipur joined the celebration. Pandit Suresh Chandra Sankhya-vedanta-tirtha first conducted a divine service in course of which hymns composed by Raja Rammohun Roy were sung. A Memorial Meeting was then held, presided over by Sir Devaprasad Sarvadhikary. Among those who participated were Dr. Binay Chandra Sen, M.A., B.L., P.R.S., PH.D., Sjts. Devesvar

Mukherjee, Vidyavinod, Ranjan Bilas Rai Chaudhury of the *Amrita Bazar Patrika*, Kshetra Nath Bandyopadhyaya, Kavya-purana-tirtha, Prof. Narendra Nath Chakravarti, M.A., etc. Dr. Binay Chandra Sen said that Rammohun was the Maker of an Age, and one of the greatest heroes of the world. When we think of his immense learning, his deeply religious spirit, his ardent love of country, and his almost superhuman labours, we are struck speechless with admiration. He had inaugurated a new age not only for Bengal, but for the whole of India. He appeared on the horizon of India at a time when India needed the services of just such a hero. But it is doubtful whether even after the lapse of a century the time has come for us to be able to form an adequate estimate of his worth.

Sjt. Devesvar Mukherjee explained the religious ideas of Rammohun Roy by a neat speech in popular language. Pandit Suresh Chandra Sankhya-vedanta-tirtha spoke eloquently on Rammohun's great-heartedness, patriotism, and multi-sided activities, and lastly on his attempt to re-instate the Brahmajnana of the Upanishads in the lives of householders. Sir Devaprasad Sarvadhikary in his presidential address noted with great pleasure the fact that the Raja's hymns were sung, and divine service was conducted on Upanishadic lines that day, for his hymns were in great danger of being forgotten altogether by the Bengal public. The more the present generation studied Rammohun, the better it would be for the country; for Rammohun's light was exactly what was needed to enlighten India amidst the darkness and difficulties which beset her path

at the present moment. He (the speaker) would therefore like to suggest to the Rammohun Roy Centenary Committee that the proposed statue of the Raja should have its right arm raised and its forefinger pointing forward. Rammohun has shown, and will continue to show for long ages to come, the path along which India is to march towards progress.

Monghyr.—The people of Monghyr celebrated the Centenary of the death of Rammohun Roy and the Jubilee of the death of Keshub Chunder Sen by holding two public meetings on the 7th and 8th January 1934. Babu Srikrishna Prasad, M.L.C., one of the ablest speakers of the Province, took the chair on the first day. His address was followed by other instructive discourses on the life and achievements of the great Raja, by Babu Hem Chandra Basu, Advocate, and Sj. Kalipada Mitra, Principal, Monghyr College. . . .

The attendance was respectable, with a fair number of ladies, *bhaktas*, and intelligentsia of the town, including many Government officials and businessmen. The sweet songs with which Srimati Basanti Mitra treated the audience were edifying, and were very much appreciated. Both the functions took place under a pandal erected in the grounds of the Brahma Mandir, which is proud to possess the ashes of Sri Keshub Chunder Sen, Sadhu Aghorenath and Bhakta Dinanath, and a few other believers, and since held in great reverence, not only by the members of the Samaj, but also by the religiously minded people in Monghyr, who find in the gardens around, interspersed with

Samadhis of Sadhus, a real haven of peace and serenity.—(*The Navavidhan, Calcutta.*)

Sonailbari (Dist. Faridpur, Bengal.)—The village Sonailbari is an important centre of one of the so-called 'depressed' classes of Bengal for the diffusion of culture and advanced ideas among themselves. The local Sevak-Sangha celebrated the Centenary of the death of Raja Rammohun Roy on 27th September 1933 with great enthusiasm. From 5 to 7 A.M. there was an Ushakirtan in which all the young men of the village joined. From 8 to 11 A.M. a special divine service was held in the local Girls' School. Sjt. Narayan Chandra Biswas, a teacher of the Girls' School, conducted the service. In the afternoon a Public Meeting was held. Maulavi Fazlul Haq Chaudhuri, President, Union Board, and Member, District Board, (who is a retired Police officer and Zamindar) was in the chair. The meeting was attended by all the important local people. Sriman Krishnakanta Biswas, a student, read a beautiful poem on the Raja composed by himself. Sjs. Narayan Chandra Biswas and Amarendra Nath Das read two well-written papers. Sjts. Kartik Chandra Biswas and Manohar Roy delivered lectures, the former dealing with Rammohun's greatness as a man, and the latter with his religious work and the establishment of the Brahmo Samaj. In the evening, divine service was held again from 6 to 9 P. M. Sjt. Pratap Chandra Halder conducted the service, which touched the hearts of the congregation, moving many to tears.

Khanakul-Krishnanagar (Dist. Hughli, Bengal.)—The Centenary of Raja Rammohun Roy was celebrated

here on 2nd March 1934 in a befitting manner. Dr. Hazari Lal Dhar was in the chair. Mr. Jamini Mohan Mukherjee, the Naib of Zemindar Dharani Mohan Roy's estate, Mr. Shib Krishna Basu, Dr. Abani Mohan Mukherjee, and many other distinguished personages of the locality were present. Jamini Babu in course of his speech said that Rammohun was an intellectual giant of the new age that has dawned upon India. Sriman Kamalesh Mukherjee pointed out that Rammohun was a century ahead of his times. He was truly a seer, and he paved the way for India's salvation and civilization. Mr. Narendra Nath Ghosh B. A. emphasised that the Raja was the pioneer of all public movements of Modern India. The President, in course of his fine address, said that the prophecy which the immortal Raja made in 1816, viz. "A day will arrive when my humble endeavours will be viewed with justice, perhaps acknowledged with gratitude,"—has been most completely fulfilled. He is to-day adored and worshipped all over the world as one of the greatest and most perfect men that the world has ever seen.

Multan (Punjab).—Swami Krishnanand with the help of Lala Jhangi Ram Khanna, Lala Sadanand, Sardar Teja Singh, Pleader, and Lala Hari Lal, Pleader, organised a public meeting at Multan on 14th March 1934 in the Arya Samaj Hall for the celebration of the Rammohun Roy Centenary. Mehta Tek Chand, Advocate, presided at the meeting, which commenced with a hymn and a prayer offered by Bhai Sita Ram. The President in his opening speech said that as in a city the gardeners adorn and beautify it, so did Ram-

mohun Roy adorn and beautify India. Lala Kewal Krishna gave a short sketch of the Raja's life, and laid special emphasis on his political and social activities. Swami Krishnanand said that Rammohun Roy drew the attention of the people to the spiritual worship of God, and by his comparative method of approaching the different religions he tried to establish the harmony of all faiths. Principal Gopalji of the Indraprastha College, Delhi, said that the God Rammohun Roy worshipped was a personal God.

Bhai Sita Ram dwelt upon the breadth of the Raja's heart. He used to call his friends *biradar*, and in the Trust Deed of the Brahmo Samaj he placed all communities on the same footing before the footstool of God. Lala Lal Chand, Headmaster, D.A.V. High School, paid eloquent tribute to the services rendered by the Raja. Lala Sewa Ram, Chaudhuri Radha Kishen, and Chaudhuri Sham Lal spoke on different aspects of his life and character. The President in his concluding speech thanked Bhai Sita Ram and Swami Krishnanand for giving this opportunity to Multan to show respect to the memory of the great Indian. Swami Krishnanand proposed a vote of thanks to the chair, and to the local Arya Samaj for lending their Hall for the purpose.

Pamphlets on the life of the Raja were distributed at the meeting.

Lyallpur (Punjab.)—A meeting was arranged to celebrate the Centenary on the 18th March 1934 at the Coronation Library Hall. Lala Lakshmi Chandar Suri (son of the late Bhai Kashi Ram) helped

Bhais Sita Ram and Krishnanand in making the arrangements. Malik Lakshmi Das M.A., Advocate, Chairman of the Local Municipal Board, was in the chair. The Hall was full, and some people had to stand outside for want of accommodation. The proceedings commenced with a hymn sung by Mrs. Hem Raj and her daughters, and a prayer offered by Bhai Sita Ram. The President referred to the great personality of the Raja and his immense influence. Prof. Ishwar Chandar Nanda M.A. spoke of the great educational work of Rammohun Roy. The system of education he advocated has created a new life in India. Prof. Vidya Dhar M.A. dwelt on the Raja's religious reforms, the introduction of the worship of one God, and spiritual worship. Swami Krishnanand referred to his services for the cause of women and the way in which he practised religion in the midst of distracting duties. Sardar Madan Mohan Singh, Pleader, read a very thoughtful and learned paper on the Raja.

Mrs. Hem Raj B.A., Principal, Government Girls' High School, urged that the worship of one God would remove all differences. Rammohun Roy, she said, had shown the way to real national unity. Bhai Sita Ram explained how Rammohun Roy, inspired by the love of God, wanted to establish the brotherhood of man. The Brahmo Samaj, following in his footsteps, has adopted the principle of equality in social matters, which alone can lead to lasting peace. The President thanked the gentlemen who had come from Lahore, and with a vote of thanks to the Chair, the meeting dispersed.

Muzaffargarh. (Punjab.)—To commemorate the

Centenary of Raja Rammohun Roy, a public meeting was held here on Tuesday, the 20th March 1934, in the Arya Samaj Hall. Pandit Rajindra Prashad, Advocate, presided. The proceedings commenced with a prayer offered by Swami Krishnanand, who came here to make arrangements. The president referred to the services of Rammohun Roy in abolishing "Sati" and in preaching the doctrine of the unity of God. He popularised the study of the Vedas, and introduced the modern system of education. The Bengali literature owed a great debt to him. Dr. Kanhya Lal dwelt upon his courage in breaking age-long prejudices. Rammohun showed extraordinary courage in undertaking a voyage to England. The next speaker was Lala Mahindra Lal. Maulavi Ghulam Muhammad, Pleader, said that Rammohun Roy proved that truth was not confined to one religion. Lala Nau Nihal Kishen spoke of his national activities, specially his endeavours in the interest of the freedom of the Press. The last speaker was Swami Krishnanand, who said that the Raja proved by his life that religion could be acquired without leaving home.

The Students' Rammohun Centenary at Calcutta.—A Celebration Committee, with Prof. Satish Chandra Ghosh M.A. as President, and Sjt. Gangapada Bose as General Secretary, was formed on behalf of the students of Bengal, after a few preliminary meetings held in Calcutta. The Main celebration (the CENTENARY DAY was held on the 20th December 1933 at the Senate House under the presidency of Sir P. C. Ray. The principal speakers, besides

the President, were Dr. W. S. Urquhart, Principal B. M. Sen, Prof. Binay Kumar Sarkar, Dr. Kalidas Nag, and Prof. S. C. Ghosh. Messages from Mahatma Gandhi, Dr. Rabindranath Tagore, Sir J. C. Bose, Pt. Jawaharlal Nehru, Mrs. Kamala Nehru, Sir S. Radhakrishnan, C. Y. Chintamani, Syed Ross Masood, and many other prominent personalities of India, were read by the General Secretary.

DRAMA AND MUSICAL SOIREE.—A story from Prof. Dinesh Chandra Sen's 'Mymensingh-Gitika', dramatised for the occasion by Mr. Manmatha Roy, was staged at the University Institute on 22nd Dec., and a Musical Soiree was held at the Ashutosh Hall on the 23rd. The *elite* of the city were present.

AN INDUSTRIAL AND ART EXHIBITION at Wellington Square was opened on the 25th Dec. amidst scenes of great enthusiasm by Sj. Santosh Kumar Basu, Mayor of Calcutta. The Exhibition had a successful run of full one month. The whole life-story of the great Raja was instructively illustrated with the help of charts and models in the "Rammohun Smriti Mandir". The stalls, and the Health and Sanitation, Education, and Fine Arts sections were beautiful as well as instructive. Many prominent citizens of the country visited the Exhibition, and were impressed with the organising capacity of students.

A LITERARY CONFERENCE held at the Senate House on 26th December under the presidency of Mrs. Sarojini Naidu was a great success. Calcutta had seldom witnessed such a huge gathering of students during the last quarter of a century. All distinguished

citizens of Calcutta, and a galaxy of Professors of the University, were present. Among the speakers, besides the President, were Madame L. Morin of Paris, F. S. Muaidzada Begum, Sja. Sita Devi, Sir Hassan Suhrawardy, Dr. P. N. Banerjea, Principal J. R. Banerjea, Dr. Naresh Chandra Sen Gupta, Mr. Atul Gupta, Dr. A. P. Das Gupta, Mr. Ranadhir Sarma Sarkar, and Sja. Maitreyi Devi.

"The Students' Rammohan Centenary Volume", profusely illustrated, with an artistic cover designed by Mr. Nandalal Bose, has been published. It contains messages and articles from Mahatma Gandhi, Rabin-drath, John Masefield, Sir J. C. Bose, Sir S. Radhakrishnan, Dr. W. S. Urquhart, Pt. Jawaharlal Nehru, Mrs. Sarojini Naidu, Mr. F. C. Bancroft, (U. S. A.), Dr. C. Riaudo (Italy), Dr. Suniti Kumar Chatterji, Prof. Binay Kumar Sarkar, Mr. Pramatha Chaudhuri, Rai Bahadur Khagendra Nath Mitra, Prof Kshitimohan Sen, Sja. Anurupa Devi, Sja. Priyambada Devi, etc.—*(Abridged from the General Secretary's Report)*.

Meetings held in November and December 1933, by Messrs V. R. Shinde and B. B. Keskar.—Meetings were held by Messrs Shinde and Keskar in the Satara District at **Satara, Wai, Karad,** and **Islampur**; in the Kolhapur State at **Kolhapur** and **Valivade**; in the Belgaon District at **Nipani**; in the Sangli State at **Terdal**; in the Jamkhandi State at **Jamkhandi** and **Jamagi**; at **Bijapur, Sholapur** and **Nasik**; at **Jalgaon** in Khandesh; at **Lonavla**; in the C. P. and Berar at **Amraoti, Nagpur, Wardha** and **Yeotmal**. The most numerous attended meetings

were those at Nagpur, Wardha, Yeotmal, Kolhapur and Wai.

Serampore.—A meeting of the Serampore College Union Society was held on Friday, September 1st, 1933, with Prof. D. N. Ghosal in the chair, to observe the Centenary of the death of Raja Rammohun Roy. Prof. K. K. Mukerji, and Prof. R. Ganguly of the College Staff, and Dr. Beni Madhab Barua of Calcutta University, dealt with different aspects of the life and work of Rammohun Roy, and the President brought the meeting to a close with a stirring appeal.

Indore.—The Central India Brahmo Samaj, Indore, celebrated the Rammohun Roy Centenary in September in a befitting manner. The Mandir was beautifully decorated, and a four days' programme was arranged. The 24th September was the first day. Mr. B. Y. Ranghekar, District Judge of Indore, and a member of the Samaj, conducted divine service in the evening. He impressed upon the audience that the Raja was one of those men who had lifted their fellow-brethren. He was the father of New India, and a devoted servant of God. On 25th September there was a Ladies' Gathering, with Princess Savitra Rai Saheba in the chair. She dwelt on the duties of women. Mrs. Waingankar and the two Misses Bhandarkar were amongst the speakers. The 26th September was reserved for young men. Dr. V. A. Sukhtankar PH.D., former Director of School Education, Indore, spoke on the message of Raja Rammohun Roy to young men.

On the 27th September (the main day) there was divine service at 9 A.M. by Dr. Siddhanath Singh.

Among other things he explained to the congregation that religion is the fountain head of all reforms. For this reason Rammohun Roy attached the greatest importance to religion. He studied different religions, assimilated their essence, and evolved a universal religion. He thus laid down the foundations of Brahma Dharma, which he meant to be the religion of all humanity. He preached toleration of all religions. In the evening, a public meeting was held. Representative speakers dwelt on the various aspects of Rammohun's life. Principal Dr. Basu and Professor Saighar Ali of the Holkar College, Rao Bahadur Dr. Sarju Prasad, former Inspector-General of Hospitals and Jails, and Dr. V. A. Sukhtankar spoke.

The Indore Brahmo Samaj associated itself with the Centenary Celebrations at Calcutta in December by sending them its greetings, and raising subscriptions for the Central Celebration Fund.

Burdwan.—The Rammohun Roy Centenary was celebrated at Burdwan on the 4th November, 1933. A party of four consisting of Babu Baradakanta Basu, B.A., Pandit Dhirendranath Vedantavagis, M.A., Prof. Rajanikanta Guha, M.A., and Babu Surendranath Das went from Calcutta to take part in it, and was hospitably entertained by Babu Bhaminiranjan Sen, B.L., pleader. A public meeting was held in the Bangsa Gopal Town Hall, which was presided over by Babu Amarnath Dutt, M.A., B.L., M.L.A. The proceedings commenced with a hymn sung by Babu Surendranath Das, after which Barada Babu offered a prayer. Then Mr. Dutt delivered the presidential speech. Prof.

Guha followed him with an address on "Rammohun Roy's Influence on Nation-building". Pandit Vedantavagis next spoke on "Ram mohun Roy's Religion and Sadhan". Babu Kamalkrishna Basu, M.A., B.L., pleader, and two other local gentlemen added their tributes to the Raja. The concluding song also was sung by Suren Babu.

Radhanagar (Hughli).—Under the auspices of the Radhanagar Palli Samiti, the Centenary of Raja Rammohun Roy was celebrated at his birthplace at Radhanagar (District Hughli) in the Samiti premises during the Easter holidays. The annual general meetings of the Radhanagar Palli Samiti, Radhanagar Co-operative Anti-malaria Society, and the Prasanna Kumar Sarvadhikari Library were also held there the same day. Mr. Surendranath Mallik, M.A., B.L., C.I.E., presided over the deliberations of all the meetings.

Mr. J. N. Basu, M.L.C., Kumar Munindra Deb Ray Mahasaya, M.L.C., Mr. Taraknath Mukherjee, Chairman, District Board, Hughli, Kaviraj Kisborimohan Gupta M.A., Vyakaranatirtha, and many eminent men were present. The meeting was largely attended by all sections of local people. The proceedings opened with a song of Raja Rammohun Roy. The President delivered a nice speech dwelling on the life and activities of Raja Rammohun Roy. He pointed out with his charming eloquence that it was the Raja's eclecticism, his study of comparative religion, his sincere faith in God, his religion founded on truth and knowledge, and, above all, his social reforms and political activities, that made him the Maker of Modern India. He was the

very giant of his age in personality, and in fact he was the pioneer in the uplifting of the "Harijans", and in all modern Indian thought and activities.

A resolution was adopted requesting the Rammohun Memorial Committee to find out ways and means to have the Memorial Building soon completed at Radha-nagar, where the boy Rammohun lived, moved, and had his existence, and to make it the centre of all activities for local people.—(*The Amrita Bazar Patrika.*)
